# The LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

**CHAPEL-LIBRARY AT WITTENBERG COLLEGE**

**ULCA institution in Ohio dedicates new building**

38, No. 52

SEPTEMBER 26, 1956

0 CENTS

# One Step

THIS SUMMER our vacation got off to a poor start. As we were driving down a narrow dirt lane, our car swerved into a deep ditch running parallel with the road and was hopelessly stuck. A tow truck was needed to pull it out.

My five-year-old son and I set out for a house we had passed a mile or so back up the road. If we were lucky, they would have a telephone and we could make a call to a garage in town.

IN NO TIME at all Craig became tired and wanted to turn back. "When are we going to get there?" he kept asking.

He's discouraged, I mused to myself, because he can't see the house. If he could see our goal, I thought, that would make a difference. So I began pointing out intermediate goals along the way. "See that big tree up here?" I asked him. "Now let's see if we can hold on until we get to it."

When we came to it, I set up another goal and then still others. By using this one-step-at-a-time method, we reached the top of the hill and the house and the 'phone.

THAT NIGHT I reviewed the incident. I had encouraged my son not to worry about the goal that was in the distance and out of sight, but to take one step at a time. Then I remembered that this is the method—"one step enough for me"—that God himself encourages us to follow as we go through this life.

—ROBERT H. THURAU

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# THIS WEEK in *The* LUTHERAN


**A COLLEGE BUILDS A CHURCH** - - - - - - - - - - 12
Wittenberg dedicates beautiful chapel-library this week

**LITTLE BOY WITHOUT LOVE** - - - By Ruth M. Auchenbach 17
A child's greatest need is a houseful of love

**CHURCH PEOPLE AREN'T FRIENDLY** - - - By Esther Wharton 20
Report from a woman who tried to find a new church home

**CONVENTION QUESTIONS** - - - - - - - - - - - 22
ULC may double its budget to celebrate 40th birthday in 1958

**THE BIG FRONT** - - - - - - - - - - - - - - - 25
Some people think pretense is bad only if it doesn't work

**NEWS**

Church in the News - - - - - - - - - - - - - 4

Washington: Cairo Talks - - - - - - By Robert E. Van Deusen 10

Canadian Affairs: University Crisis - - - By Norman E. Berner 11

Overseas: England - - - - - - - - - By Vernon Frazier 32

News in the Churches:

Florida - - - Charles Steck 33
Kentucky-Tennessee - R. Imhoff 34
Minnesota - - - P. Wetzler 34
North Carolina - - - F. Efird 34
Pacific Southwest - - L. F. Mertz 35
Pa.: Altoona - - R. G. Sander 42
Pa.: Lancaster - - E. J. Hoh 44
Pa.: Norristown - W. C. Roeger 45
Pa.: Philadelphia - - C. Weber 39
Pa.: Reading - - W. R. Siegart 40
Pa.: Williamsport - A. Lawver 41

Lutherans in Hawaii Call Them Mom and Dad - - - - - - 37

Lutheran Student Association Convenes at Gettysburg - - - - 38

**FEATURES**

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 27

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50


COVER PICTURE. Wittenberg College at Springfield, Ohio, this week dedicates its new $1.5 million Weaver Memorial Chapel and Library. See also pages 5 and 12 for story.

# THE CHURCH IN THE NEWS

## Methodists ask end to bias

Efforts to establish "a human society in which discrimination based on race or color no longer exists" were called for in a statement adopted this month by delegates to the ninth World Methodist Conference. The 12-day session attended by representatives of the world's 18 million Methodists closed Sept. 12 at Lake Junaluska, North Carolina.

Events during the conference supported the principle advocated by the statement. The 2,000 delegates and visitors were housed and fed at the Methodist conference grounds without regard to racial differences. It was said to be the first time that all hotels and eating places at a conference grounds in North Carolina were operated on an interracial basis.

The summary statement also cited the lack of evidence of any widespread religious revival and viewed the resurgence of Oriental faiths like Buddhism and Islam as a growing threat to Christianity. The statement expressed concern over men's devotion to the "gods of secularism, nationalism or totalitarianism."

## Proposes unity at high level

Christian unity should be achieved through fuller use of world-wide confessional groups like the Anglican Lambeth Conference, the Lutheran World Federation, and the World Methodist Council, the conference was told. Dr. Wilfred Wade of Cornwall, England, proposed at the Lake Junaluska meeting that unity be effected through efforts at the international and confessional level, rather than through local or regional organizations.

In place of "piecemeal discussions between Anglicans and Presbyterians and Methodists in New Guinea this year, Peru next year, and Northern Ireland the year after," there should be world-embracing reunion plans "that would be catholic from the start," Dr. Wade recommended.

Closer unity was seen needed because a "divided world will not listen to a divided church," Dr. Rupert E. Davies of England told the conference. "There have been times in the history of the Christian church when divisions have been necessary," he said, but added that there are also times when "continuance of our divisions becomes not only unhappy but sinful. Such a time is surely the present."

## LWF group visits Czechoslovakia

Four representatives of the Lutheran World Federation met at Bratislava, on the Czechoslovakia-Austrian border, on Sept. 22 and then crossed the Iron Curtain en route to Prague. It marked the first time since 1948 that an official group representing world Lutherans had entered Czechoslovakia.

The visit was made at the invitation of the Evangelical Lutheran Church (Augsburg Confession) in Slovakia, and the Lutheran Church in Silesia. Purpose of the visit, according to LWF Executive Secretary Dr. Carl E. Lund-Quist, is to learn something about the life of the Lutheran churches, to meet their pastors and to introduce the LWF and its member churches to them. Latest figures show the Slovak Church to have about 430,000 members and the Silesian Church about 50,000.

Following a ten-day tour of Czechoslovakia, the delegation will fly from Prague to Warsaw, Poland, at the invita-

tion of Bishop Karol Kotula, head of the 220,000 member Evangelical Church of the Augsburg Confession in Poland. The five-day visit will mark the first official contact of an LWF group with that Red-controlled country.

Accompanying Dr. Lund-Quist are Bishop Anders Nygren of Lund, Sweden, former president of the LWF; Professor N. H. Soe of Copenhagen, Denmark; and Bishop Moritz Mitzenheim of Thuringen, East Germany.

### Dr. Fry warns against trifles

Greatest enemy of faith today is distraction, Dr. Franklin Clark Fry, United Lutheran Church president, said in an address prepared for delivery on Sept. 25 at Wittenberg College's new $1.5 million Weaver Memorial Chapel and Library (*see cover and page 12*).

"Our thoughts and emotions are so full of trifles, we are so busy about things of no permanent value, that the finest things of life slip away from us," the Lutheran leader declared. He pointed out that skepticism and communism offered less of a threat to religious life than this modern preoccupation.

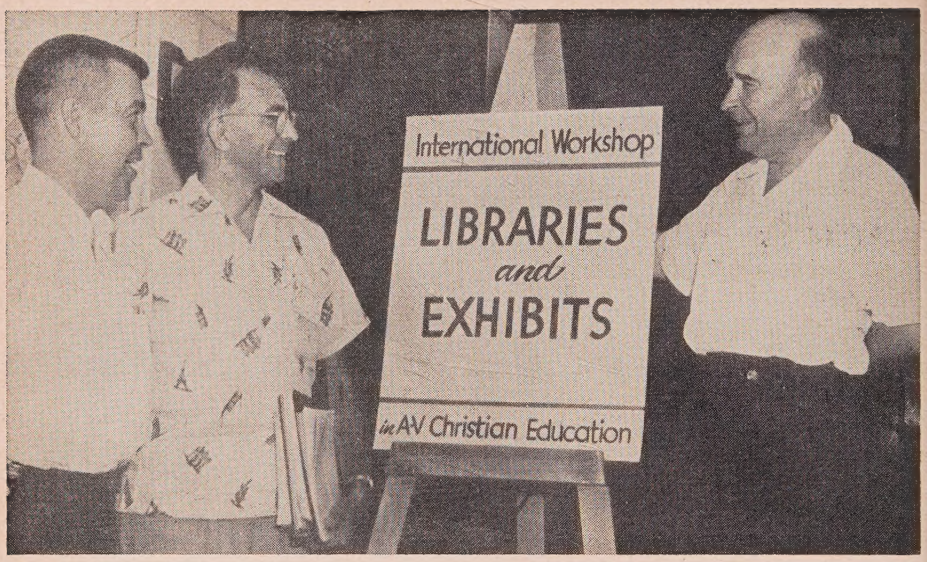
The walls of a church or chapel help battle this enemy when "they shut the world out and shut us in with God," Dr. Fry said. He added that "the worst affront to God would be to build a handsome chapel and then stay away from it and ignore it. A half-empty church is an indictment to the one to whose honor it has been built."

Dr. Fry's address opened a week-long dedicatory program for the new building on the campus of the ULCA college at Springfield, Ohio.

### Calls for "spiritual engineers"

A new "pattern of holiness" must be found for Christian men and women, Dr. Fry told delegates at the closing banquet of the convention of the ULC Brotherhood at Kitchener, Ontario, last Saturday.

AN INTERNATIONAL COMMITTEE to foster Lutheran church music and liturgy was named at conference last month at Ransaeter, Sweden. Members are Dr. Vilmos Vajta (Switzerland), Kantor Willem Mudde (Holland), Prof. Theodore Hoelty-Nickel (U.S.A.), Kantor Sten Carlsson (Sweden), Pastor Friedrich Hofmann (Germany), and Dr. Edgar S. Brown, Jr. (United States of America).




CALIFORNIA HEAT makes sport shirts proper as audio-visual experts meet for annual National Council-sponsored workshop at Los Angeles. The Rev. Milton Heitzman, workshop director; the Rev. George B. Ammon of United Lutheran Church in America Board of Parish Education; and the Rev. Alexander Ferguson, NCC film director, view sign promoting visual aids library exhibit.

Escaping from a "chaotic and evil world" by becoming monks or hermits has no value for modern life, Dr. Fry explained. "Abandoning all idea of being holy is not the answer either," he continued. "The witness of Christians in and through their daily work is the most effective kind."

Pointing out that "social pressures are decreasing the area" in which individuals are free to live the best kind of Christian lives, Dr. Fry said, "All Christians together ought to unite to press those pressures into moral channels. Guidance and manpower are needed for this spiritual engineering."

## NLC commissioners named

Governing body of the National Lutheran Council is a group of 35 commissioners named by the eight member churches. Fifteen of the commissioners are appointed by the United Lutheran Church, largest church body in the NLC. The council meets annually in February, but divisional committees hold more frequent sessions. President of the NLC is Dr. F. Eppling Reinartz, ULC secretary.

Five new commissioners were among the 15 appointed for a two-year term ending in 1958 by the ULC Executive Board at its New York meeting on Sept. 1. Ten holdovers were reappointed.

Named to the commission for the first time were Milton V. Burgess of Pittsburgh, Mrs. Ruth Horting of Lancaster, Pennsylvania, Dr. Fred H. Knubel of New York, the Rev. Robert E. Lee of Atlanta, and Andrew J. White, Jr., of Columbus, Ohio. Reappointed were Fred C. Eggerstedt, the Hon. James F. Henninger, Erwin H. List, Mrs. M. F. Rheingans, and Drs. Frank K. Efird, Charles B. Foelsch, Franklin C. Fry, F. Eppling Reinartz, L. Ralph Tabor, and Paul L. Wetzler.

## Segregation issue simmers

School attendance at Clinton, Tennessee; Sturgis, Kentucky; and a dozen other southern communities where school integration was instituted this fall climbed to near-normal levels last week. Many white children had been kept out of school earlier in the month after rioting greeted the enrollment of Negro pupils in the schools.

In most communities, agitation died down although law enforcement officials still kept a strict watch. In the schools, white pupils accepted the small Negro minority enrolled with little comment.

Attention in Kentucky shifted to the small town of Clay, where two Negro pupils had the school all to themselves for a few days as white scholars were kept home by their parents in protest against the integration move. Presence of state troopers and guardsmen prevented any outbreak of violence, but segregation leaders including the town's mayor vowed to take all legal steps to keep the Clay Consolidated School for white pupils only. A school for Negroes is operated at Providence, eleven miles away.

"We are going to engage in passive resistance," said Mayor Herman Z. Clark of Clay, which has 1,400 population. "This is something we learned from Nehru."

Incomplete reports indicated that school integration has been accomplished this fall at about 500 communities in nine southern states. In eight other states there is still total racial segregation.

## Pastors' election role debated

Should clergymen take sides in political campaigns? Should they ever discuss partisan issues from the pulpit?

Ten Protestant leaders belonging to eight denominations answered these questions in an election-year symposium printed this month in *Information Service,* weekly bulletin of the National Council of Churches' research and survey bureau. In general, they agreed that ministers are citizens and as such should think through the issues and take sides in politics, but should not use their pulpits for partisan purposes. Amount of political activity outside the pulpit is up to the pastor's own judgment.

The Rev. Mark Depp, Methodist minister in Winston-Salem, N. C., urged that a clergyman express partisan views only in public forums where "those who disagree with him have the chance to talk back." Dr. Charles Y. Glock, Columbia University staff member and Lutheran layman, thought too many ministers try to "play it safe" with parishioners by avoiding political stands. "This leaves the question of whether the minister is to be guided by his own convictions or by the image of what his parishioners think his convictions ought to be," Dr. Glock said.

## Sees ministers' advice needed

If clergymen avoid politics completely, "the community is being deprived of the insights and understandings of some of its leaders in furnishing ideas," said Dr. Samuel W. Blizzard, Pennsylvania State University professor. The minister is a member of society and a citizen, Dr. Blizzard said. "To avoid mixing religion and politics, the ministers only real alternative is to be neutral, noncommittal, or indifferent . . . Neutralism in politics on the part of the minister amounts to approval of the prevailing political party."

Dr. Adam Clayton Powell, Baptist pastor in New York and a member of Congress, said that ministers should declare their faith in the system of government they believe serves the best purposes

of the people. The minister should be open-minded on issues and candidates, Dr. Powell continued, and "should deal gently with his opponents."

### Second state attacks missionaries

Foreign missionaries in India were representatives of "western imperialism" and should be barred, an official investigating committee in Madya Pradesh province had reported in July. Some government leaders had disavowed the report, called Christian missions useful for India's continued development.

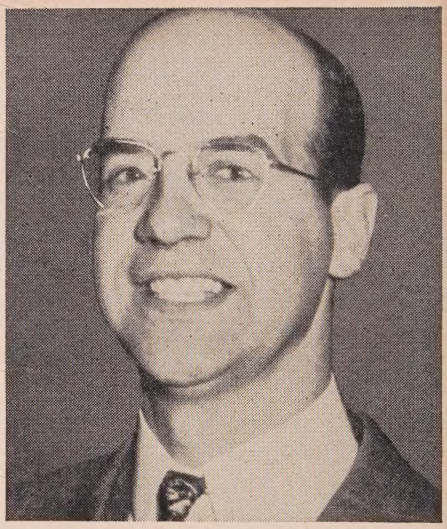
Early this month a second Indian state made public a report by an investigating committee in which the "danger" of "missionary propaganda" was attacked. The report, released at Indore by the Madya Bharat government, was more guarded than the earlier one and expressed less direct hostility to missionaries.

Christian missions seek to add numerical strength for "political ends," the report charged. It urged that all converts to Christianity be required to register their decision at a public office. The report also said that converts to Christianity fostered separatism and "snobbery."

The report resulted from a two-year investigation by a committee of eight, including two high court judges. Coming in the wake of the more drastic Madya Pradesh charges, it provoked little comment from either government or mission officials.

### Dr. Lentz to leave Carthage

In November 1951 Dr. Harold H. Lentz was called from a 17-year pastorate at Trinity Church, Ashland, Ohio, to become president of Carthage College in Illinois. Exactly five years later he will leave the college to return to the pastorate. Effective Nov. 1 of this year, he will accept a call to First Church, Springfield, Ohio.



RETURNS TO PARISH MINISTRY
*Dr. Harold H. Lentz*

During his five-year presidency, Carthage has reported considerable gains in endowment and debt reduction. A chapel and music hall building has been completed, partly with funds raised during the Christian Higher Education Year appeal.

Major problem during Dr. Lentz's tenure at Carthage has been relocation of the college. Following efforts to establish a new ULCA college in the Wisconsin area, Carthage trustees gained permission from all supporting synods to find a new and more accessible location to serve its constituency more effectively. No definite plans have been disclosed, but recent reports have indicated a possibility of relocating the college in northern Illinois or southern Wisconsin.

### E & R Church sets three-year plan

Although it will begin to merge with the Congregational Christian Churches next year, the Evangelical and Reformed Church at its Lancaster, Pennsylvania, convention early this month adopted a

three-year "Program of Advance" to gain 200,000 members and establish 100 new churches.

The denomination's 750,000 members will be asked to contribute $5.1 million annually to churchwide benevolence causes during each of the three years to underwrite the advance program. Increased attention to family worship, educational efforts and community service will be asked of each congregation.

### Minimum salary raised

Local congregations should study their fund-raising and "take the necessary steps to support the entire program of the church by direct giving," the convention said. Church suppers, bazaars and sales "prevent effective education for stewardship," a resolution stated.

A minimum salary of $4,000 per year plus parsonage was approved for E & R clergy by the convention. This represents a $400 increase over the former base. Some delegates objected that the new level "would price small churches out of existence" but the resolution was approved by a large majority. "Ministers must pay the same prices for groceries and automobiles as persons whose wages have increased considerably over recent years," said Congressman John P. Saylor of Pennsylvania in a speech favoring the new salary level.

### Boston to have Marian shrine

Adoration of the Virgin Mary has reached such a point among South American Roman Catholics that the Holy Trinity is being expanded to a quartet, Protestant missionaries have recently reported. This month efforts to glorify Mary gained ground in two areas.

Ground was broken on Sept. 23 by Archbishop Richard J. Cushing of the Boston Roman Catholic diocese for a $1-million shrine to Mary, "Queen of the Universe." Site of the showplace is a commanding hilltop location in Orient Heights, north of Boston.

First unit of the shrine will be a white stone pylon resembling a huge drive-in movie theater screen. This will serve as backdrop for a 30-foot bronze statue of the Virgin Mary, the work of a Jewish sculptor, Arrigo Minerbi.

An altar at one side of the pylon will be surmounted by a 50-foot mosaic screen depicting the coronation of Mary as "Queen of the Universe." Superimposed on the pylon will be a rectangular "crown" of polished aluminum, symbolizing the queenship of Mary. Occupying a prominent place in the shrine will be an urn containing a stone from the door of St. Peter's Basilica in Rome and a fragment of the Holy House of Loretto in Italy, as well as a parchment inscribed with the *Ave Maria* in many languages.

In Mexico, a "new Marian custom" was reported widely observed on Sept. 8, celebrated as the "Feast of the Nativity of Mary." In churches, altars were decorated with a cradle scene. In many homes, materials used for Christmas cribs were utilized to prepare a nativity scene.

### And so forth

An ultra-modern church shaped like a bishop's skull cap is under construction at Chambery in the French Alps. The altar will be in the center. A free-standing needle-shaped belfry is near the church entrance.

The Rev. Theodore Hartig, who for the past two years has been Lutheran World Federation interchurch aid consultant in Germany, has been named LWF representative for Austria.

# WASHINGTON

By ROBERT VAN DEUSEN

## CAIRO TALKS

A LITTLE-KNOWN American diplomat stepped briefly into the spotlight as a five-nation committee held talks with President Nasser of Egypt over the Suez crisis. Loy W. Henderson, Deputy Under Secretary of State for Administration, served as head of the U.S. delegation.

The presence of an American on the committee underscored the role of the U.S. as peacemaker in the dispute over Egypt's nationalization of the Suez Canal. When France and Great Britain bristled with threats of force, John Foster Dulles exerted his influence in behalf of moderation. In the 22-nation conference at London, he fathered a proposal for international control of the canal which was approved by 18 of the nations.

Dulles himself did not serve on the committee which presented his proposal to President Nasser. This may have been to avoid the impression of American domination of the committee. Or perhaps, knowing that Nasser was likely to reject the proposal, Dulles preferred not to involve his personal prestige in an apparently fruitless mission. His influence would be needed in the further search for a peaceful solution.

HENDERSON DID a quiet but effective job at Cairo. After three days of talks during which Nasser heard the proposal explained but refused bluntly to accept it, Prime Minister Menzies was ready to go home and call the mission a failure. Through Henderson's efforts, a final session with Nasser was arranged in the hope of getting him to soften his rebuff and leave the door open for further negotiation.

Meanwhile, Henderson is said to have made informal contacts with Egyptian officials indicating that a satisfactory solution to the Suez problem might lead to a reconsideration by the U.S. of economic aid for the building of the Aswam Dam. The final session was still unsatisfactory. But the next day, Nasser proposed a wider international conference to negotiate a new treaty.

### Issues

THE TALKS at Cairo revealed some areas of agreement between Nasser and the western nations. Both are seeking a peaceful solution to the Suez problem. Both recognize that Egypt's sovereignty is a necessary factor in the solution. Both are committed to continued use of the canal by the nations of the world. Both are willing to have international participation in operating the canal.

The difference narrows down to the nature of this participation. Most of the users of the canal want international *control* of its operation. Nasser will agree to international *supervision* with final control in the hands of Egypt. Any successful negotiation must find a middle ground which will provide a workable basis for keeping this vital waterway open.

Egypt holds the trump cards: effective physical control of the canal; the sympathy of the Arab nations, which are the source of oil vital to Europe; and the backing of Russia. The use of force would be worse than foolish. It will take real statesmanship to work out a long-range solution which will be acceptable to all the nations involved.

# Canadian Affairs

## UNIVERSITY CRISIS

CANADIAN UNIVERSITIES are enjoying a boom—but also facing a crisis. Filled to overflowing now, they have the prospect of increasing enrollments—and increasing costs—in the years ahead.

During the past year 66,000 students were in attendance at universities. In ten years' time, that is, by 1966, that figure is expected to be at least doubled.

A study by the Ontario government predicted that by 1975, student enrollment in this province would be 87,000—quadruple its present number of something over 20,000.

Two variables were taken into consideration in arriving at the predictions. They are the rate at which the population increases, and the percentage increase of young people of university age who seek higher education.

Both are going up at a pace that is easy to calculate. In Canada as a whole, 7.2 per cent of those of university age actually attend. In Great Britain 4 per cent attend, in Russia 25 per cent, in the United States 30 per cent.

HOWEVER, the Canadian ratio has been edging up steadily, except for a significant plateau during the depression. In 1921 it was 4.6 per cent; in 1941 it had dropped to 4.3 per cent. After the war it started to rise rapidly and has continued its upward climb.

Thus, even if Canada's population were to remain static, enrollment would mount. But Canada, since 1945, has had one of the highest birthrates in the world, and the natural increase has been augmented by immigration.

If these predictions come true, what will be the situation twenty years from now? Will the present universities be four times their present size, or will there be four times as many schools? The answer probably lies somewhere between—both bigger schools and more schools.

The crisis will come in the financing of more and bigger universities. First, there are the capital costs. Present valuation of universities is about $300 million, or $4,500 per student. New construction would probably run to at least $300 million in the next ten years.

There are also the operating costs. These averaged about $1,000 per student in 1952, but have gone up to nearly $1,500. Assuming that the average cost might rise to $1,800 a year for the next decade, total operating costs would be a staggering $1,800 million.

NOTING THE NEED for university expansion, and especially the present demand for scientists and engineers, the Board of Governors of Waterloo College (the only Lutheran university school in Canada), has concurred in a plan to establish a faculty of science on its campus. The new school will be under a separate, nondenominational board of governors, and will be eligible for government grants.

To provide accommodation for a maximum number of students within a minimum of capital expenditure, the new school proposes to try a scheme used in some U.S. schools, but unique in Canada. The college plant would be operated for forty-eight weeks a year, instead of the usual thirty. Two classes a year (in place of one) would be trained through a plan of alternating thirteen weeks in college and thirteen weeks in industrial training.

The plan is still in the proposal stage since there are as yet no facilities for it at Waterloo. But it will be one step in meeting the rising educational crisis.

—NORMAN BERNER

# A College Builds a Church

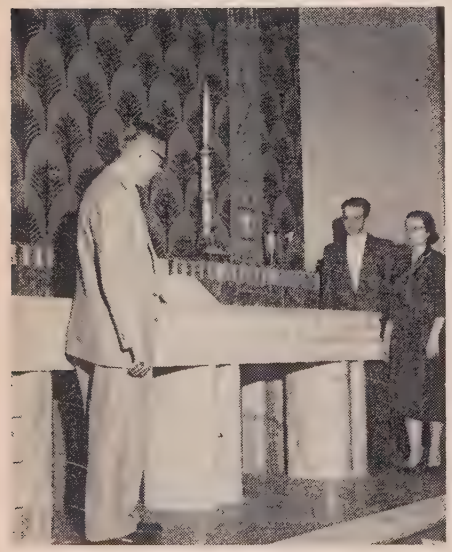
ON a hillside above Springfield, Ohio, a great building has been steadily rising. This month it was completed, ready for dedication on September 27. Wittenberg College—named for Luther's Wittenberg University where the Reformation began—now has a beautiful chapel as the center of its campus life

ON UPPER LEVEL, FACING CAMPUS, NEW BUILDING IS A CHAPEL AND AMONG THE MOST BEAUTIFUL COLLEGE CHAPELS IN AMERICA. ON LOWER LEVEL, FACING THE STREET, IS 200,000-BOOK LIBRARY

WITTENBERG'S chapel-library is in the contemporary style of architecture (designed by T. Norman Mansell), but reflects ancient traditions in its design and decoration. To finance the structure was Elgar Weaver's gift of $500,000, which has grown since 1945 to $735,710, plus a substantial sum from the Christian Higher Education Year appeal and many gifts from friends of the college. Still needed is $35,000 to clear the $1,550,000 building of debt by December 1.

**Three nine-foot statues — St. Paul, Augustine, and Luther — are on one side of the tall (212-foot) aluminum-spired tower**

**Slotted windows, with leaf decoration, slant light downward into chapel sanctuary**



## GUIDED TOUR

PASTOR of Wittenberg's new chapel is the Rev. Ralph M. Krueger, who conducted two services each weekday morning in the old college chapel which seated only 250. The new chapel seats 1,200, and "we're looking toward a big increase in attendance," Pastor Krueger says.

He was the first to move into the new structure, where his office will be open to all students. Recently Pastor Krueger has been busy showing visitors through the new building.

THE TOUR BEGINS at the tower entrance where he points out the mahogany chandelier (*top left*). It represents nature and the passage of time, with the 12 signs of the zodiac carved on its surface.

From the tower entrance a stairway goes down to the library. The main stairway leads to the chapel. High in the tower are two student meeting rooms.

A huge orlon mural dominates the chancel wall, depicting biblical events and climaxing at the pinnacle of the arch with the Creator star, symbol of the Holy Trinity. Pastor Krueger's visitors inspect corner of mural (*lower right*) and study immense marble altar.

Organ chamber is hidden behind dossal. Central theme of the dossal is a pattern of dark red palm branches embroidered on a lighter red background, symbolizing the vine and grapes, which is dominant decorative theme throughout chapel, reflecting the words of Jesus, "I

DOSSAL CURTAIN WITH PALM BRANCHES. CROSS SUSPENDED OVER ALTAR

am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

THE NEW library, says Pastor Krueger, has ample space for more than 200,000 volumes "to provide expansion of the present collection of 110,000. On the second and third floors (the chapel-library is a four-story building) there are large reading rooms with space for 350 students.

A five-day program will mark the library-chapel dedication. Dr. Franklin Clark Fry was the scheduled speaker on Sept. 25, and Dr. Rees Tulloss on Sept. 27 at the formal dedication service. Organ recitals, vocal concerts, religious dramas, workshops, and addresses are included in the week's events.

At the far end of the third-floor reading room, Pastor Krueger points out the "treasure room," which contains the college's rare-book collection of several thousand volumes. There is also a "Lutheran room" where church documents and files of church periodicals are kept.

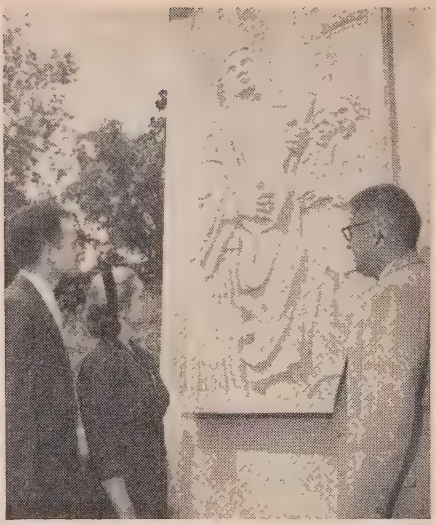
"From the second-floor reading room you can step directly into the garden," Pastor Krueger tells his visitors. There is a large enclosed area planted with shrubs and flowers.

Pausing by one of the bookcases in the reading room, Pastor Krueger selects a copy of *The Robe,* written by a Wittenberg alumnus, Lloyd C. Douglas. "In this special collection we keep books by authors with Wittenberg connections."

Filing down another flight of steps, Pastor Krueger shows the visitor the only part of the massive building which is below ground.

"Much of the equipment on this lower floor is audio-visual equipment," he explains. "The floor has an audio-visual classroom, the audio-visual aids office, and private rooms for listening to records."

As the visitor climbs the stairs and goes out onto the stone terrace adjoining the library entrance to the building, Pastor Krueger points out two large stone plaques, mounted on each side of the entrance. Depicting Martin Luther as a musician and as an educator, the plaques



**Plaque depicts Luther as a musician**

ring out the theme upon which the building has been constructed and upon which it will be dedicated, "the partnership of Christianity and culture."

As he turns and bids good-by to Pastor Krueger, and walks down the mall, past the memorial fountain which forms another unique addition to the overall architecture of the building, the visitor becomes more and more aware that Wittenberg now, more than ever, is in a position to carry out the high ideals of its motto.

"Having light, we pass it on to others" assumes more meaning than a combination of words. The visitor sees the tower outlined against the darkening sky. Lights sprinkle on in the various rooms of the library and a sudden shaft of light spans skyward from the base of the library side of the tower, outlining the three figures of Leibnitz, Milton, and Bach.

For Wittenberg's new chapel and library, a sincere monument to the partnership of Christianity and culture, has become a reality.

# Little Boy Without Love

Some children don't have parents who can give them a houseful of love. But that's the most important thing

By RUTH M. AUCHENBACH

MONTHS HAVE PASSED since I met Jimmie. Met him? Not exactly. Jimmie "buzzed" me with the force of an F-80 Sabre Jet that early spring day. I begin to vibrate even now when I recall how this little fellow swooped in from the southwest, leveled off close to the ground, then zoomed into the northeast!

Jimmie keeps "buzzing" me in the midst of a busy day . . . sometimes very persistently. You see, he made a request, and that's why I can't forget him.

When I recovered from the downdraft that day, I spotted my six-year-old "enemy" hovering in the distance planning a return attack. I decided to leave my friends and try a little strategy of my own on this "jet ace" rather than endure further strafings.

As I faced my adversary I found a little bit of boy surrounded by the biggest brown eyes in all the world. Look at me? Perhaps, out of the corner of a very wary eye. Suddenly he became engrossed in a bright red yo-yo. The toy received a forceful flip from his hand and plunged earthward on its string only to return to the type of smudgy fist which most six-year-olds possess.

"WHAT'S YOUR NAME?" I asked.

There was absolute silence but intense activity with the yo-yo.

"I'll bet you're the best yo-yo-er in the city," I probed further.

His head was turned away from me, but he nodded affirmatively and a little violently. There was continued silence while he increased the speed of the little round red object.

"Well, look at that," I said. "I believe you can yo-yo 150 times a minute!"

A moment of great concentration followed, and then he very carefully explained, "I can make this thing go 200 times a minute!"

Knowing with what force he had propelled himself past me a few minutes before, I had little doubt but that the figure 200 was quite correct.

"Come on, tell me your name," I said.

His brown eyes still focused on the yo-yo, he replied softly, almost inaudibly, "I'm Jimmie."

SO THIS WAS JIMMIE. I went back over the events of the afternoon: how I had stopped with some friends to visit at this children's home, a beautiful home atop the hills surrounding the city. Most of the children were somersaulting on the

lawn, or at least discovering how much grass stain they could accumulate on their seats.

We went indoors, and I found myself wandering through the cheery dining-room. At each place on the tables was a colorful napkin ring with a child's name inscribed on it. To learn who lived here was fun, and I bent over to read the names. It was then that my eyes fell on a very rumpled, slightly soiled (all right, *very* soiled) napkin stuffed in a yellow ring. The blue letters spelled JIMMIE ANDERSON.

Suddenly I wanted to meet Jimmie. But I thought that on a beautiful Sunday afternoon he probably would be away from the home. Perhaps someone took him into town. I dismissed any notion of seeing him and returned to my friends.

As we went outside, the dive-bombing took place, and now I was facing Jimmie. But I wanted to be very sure. The wind was strong, and I leaned over in order that he would hear the most important question of all:

"Jimmie, would your last name be Anderson?"

For a moment I thought that in my excitement I had said, "There's a gallon of ice cream in my car. Want some?"

Jimmie was looking directly into my eyes. The beginnings of a smile were at his mouth corners. His cheeks were crimson from dashing over the lawn. And his brown eyes gleamed like city lights in a spring rain.

"Do you *know* me? How'd you know my name was Jimmie Anderson?"

The two questions fell all over each other in his excitement to get them out.

I EXPLAINED MY VISIT in the dining-room and the inscribed napkin rings.

"Oh," he said slowly, pushing the yo-yo firmly into his pocket. He turned and "took off down the runway" crashing headlong into a group of youngsters. From the group he grabbed his sister, insisting that she come to meet me. Pointing in my direction, he said,

"She knows me!"

Both of them told me in great eagerness that they lived at this home. Jimmie claimed that someone, "a very nice person," occasionally came and took his sister away for a day, and when she came back she was always happy.

"I wish someone would take me away for a day so that I could come home happy like her," he said firmly but hopefully.

THEN BOTH OF THEM blurted out a grim story with little urging on my part: How their father hadn't lived with them when they were at home. Their mother had tried to kill herself and her children by turning on the gas stove. A neighbor summoned the police who saved the three. But for me the worst moment came when Jimmie, with the coldness of an executioner, remarked,

"It was all right for me and my sister to be saved by those police, but I don't see why they saved my mother! She's no good!"

I didn't hear the rest. Jimmie's words were tumbling head over heels in my mind, and now my friends had to leave. My conversation with my pal came to an abrupt end as we climbed into our car. Wasn't there a right combination of words that I could say to him? Just once before we drove away Jimmie came near and looked at me appraisingly. As I sit here writing this, I'm not sure whether his glance was so appraising as it was poignant.

FIVE MINUTES LATER we were out in the countryside. But the beautiful day, a car, friends . . . none of these mattered.

Five miles behind us was a little boy who had looked at me with painfully moving eyes, and now I knew why.

He wanted someone to share the triumphs of that yo-yo, to comfort him in his heartaches, to offer some fun . . . but most of all someone who would listen to a tragic story and help him love his mother, someone who would take him away for *one day* so that he could come back happy like his sister.

Right there on that country road I wanted to swing the car around and go back. But I didn't. I didn't answer Jimmie's request. That's why a lonely, hungry little soul keeps "buzzing" me every now and then.

Sure, I'm being sentimental. Maybe I read too much into a couple of grins and a pair of big brown eyes. But to me Jimmie is a symbol of lots of little boys and girls. They are the children who aren't lucky—who don't have parents who can give them a houseful of love.

I know that the sociologists have rigged up some impressive words to tell all about it—"interpersonal relationships" and all that. People can prove that this explains juvenile delinquency and why so many teen-agers these days get into bad trouble.

Not all these homes break up, like Jimmie's did. At least not on the outside. Maybe some of our own homes are just as bad without us knowing it. We grown-ups keep driving away from our children, and never turn back to give them shelter and security, faith and love, strength and comfort.

HOME IS NOT just a house. It is the center of a child's world. For years I've taken for granted that things I knew in my childhood home were usual in all homes. I've discovered they are not so usual.

How I wish Jimmie could hear the fabulous Peter Rabbit tales that I heard from my dad, especially the ones he told me on a night when he was varnishing a floor at home. How I wish Jimmie could sit on the back porch with his grandpa and talk with him while he smokes his corn cob pipe. If his grandpa was like mine, he would take him up on the hill in early March and help him fly his kite. Jimmie would get so excited that he wouldn't notice that grandpa had forgotten his gloves and that his hands were blue. But grandpas don't care about cold hands when they're sailing little boys' and girls' kites.

I hope Jimmie has a "crush" on someone like the flier Roscoe Turner. Or maybe it will be his church school teacher. Maybe he'll walk home backwards, like I did, hoping that she'll be following him from the church. I want Jimmie to win first prize in a declamation contest saying Patrick Henry's famous oration. But will he ever know the thrill of running home to show his mother the medal and blue ribbon?

Yes, I even hope Jimmie stuffs wads of paper in a radio set until the knobs won't turn. I found that an old Majestic was good for that kind of play. But somehow my mother didn't agree with me!

I like to think that perhaps Jimmie's housemother will play checkers with him sometimes, and that she will have a couple of tricks, like my mother has, so it will be a real victory when Jimmie wins. How I wish my friend could sit on an organ bench beside his dad for a Sunday morning church service, and afterward could step on a pedal and make the instrument speak.

THERE WILL COME a time when algebra may stump him. What a wonderful feel-

ing to have a sister who always knows what X equals. I didn't find out that day the mathematical ability of Jimmie's sister. But aside from that, I hope she is the fun to be with that my sister is. I hope she is exciting to ski and sled and bike with. Perhaps she will know some magic tricks and teach Jimmie so that together they can put on a show for the neighborhood kids, charging five pins as admission.

"It takes a heap 'o livin' in a house to make it home." That's what I want for Jimmie. I want him to have religious moorings and all the Sundays sitting with a family in the church pew. I want him to have the nightly fun of a family meal with mother and dad, sisters and brothers gathered round the table.

I want Jimmie to have all the cookies and telephone calls and all the welcome, comfort, and help which I found in the devotion of my family. All these things I want for "a little bit of boy surrounded by the biggest brown eyes in all the world" who wants someone to take him away for a day so he can come back happy.

# Church People Aren't Friendly

**It's hard to get inside the church door — that is, to be accepted as part of the family, says a woman who hoped to be welcomed in a new congregation**

By ESTHER WHARTON

THE TIGHTEST CLOSED DOOR in town may be the door of your own church. How many people in your community are standing outside a door they can't open?

My husband and I, newlyweds, were moving from a city to a rural community near the area where I had lived as a child. Glowing were my accounts of the friendliness of country folk and their hospitality. We were building our home in our spare time as we camped in a cottage. But there was no question on our first Sunday but that we would wash at the old-fashioned pump, don our best, and go to church.

Happily we listened to the ringing of the church bells that beautiful morning. The forefathers in this community had been devout believers. On every neighboring hill there was a large church spire proclaiming the call to worship visually and audibly.

Which one to choose? One little white church in the valley, surrounded by a grove of trees, seemed the idyllic spot to begin. I am Lutheran and most of the churches in this area are of that denomination, so naturally we looked for a Lutheran church.

AFTER THE SERVICE, the minister said "Hello" as we passed him at the door but

offered no other word of greeting. We loitered outside a few moments as people in country-fashion lingeringly greeted each other. Since we were not included with even a nod, we slowly walked home.

The next Sunday dawned clear and bright. No desire to return to the little rural church was expressed by either of us. We decided to try the neighboring town. A few people nodded a greeting The minister shook our hands and we passed on. Several Sundays produced no further results.

DISCUSSING THE PROBLEM with my husband as we worked evenings together building our house, I said, "Maybe we're attacking this from the wrong angle. Let's go to one church Sunday after Sunday. Let's try the big town church with its beautiful stained-glass windows. That congregation has always had a wonderful reputation for its tremendous missionary program and financial support of the causes of the church."

So we did. Sunday after Sunday regularly we attended. The service was beautiful, the music near-perfect, the sermon helpful. Every Sunday a few people smiled. Every Sunday the minister said, "Nice to see you. Come again."

This didn't make us feel like belongers, so we decided maybe one had to attend Sunday school and join a class to really get "in." Next Sunday we did.

No one was unfriendly, but no one seemed to care whether we came or not. As we journeyed homeward, we were both depressed. All day Sunday the feeling lingered, for we were strangers in a new land and no one took us in.

Meanwhile salesmen of various kinds found the new home on the hill, and came to sell many things. A Roman Catholic layman stopped to inquire if we would like to attend his church. No Lutheran layman or minister even asked our name or where we lived.

OUR PROBLEM was finally solved when we went one Sunday to another church. It was a simple little building, but the minister made us feel welcome, and so did the people. After this first Sunday, the minister brought one of our neighbors to call. He respected the fact that my husband had not been a Lutheran, but told us how he could prepare for membership. At last we felt that we had a church home. This was after a year and a half of persistent trying.

There is only one purpose to this story of our adventures. In discussing our experience with others we find that it is not unique either in city, suburb, or country. Moving to a new community, couples find the hardest thing really to belong to is the church.

Any other organization welcomes you wholeheartedly. It is the church that is the most exclusive and unfriendly. Often it seems that the members like it that way. They wish to keep the church for themselves, families, and friends.

Remember, we and our friends belong to the group that are determined to find a church in which we can serve. Imagine what happens to all those who are only partly convicted! Isn't it time to remember that part of Christianity is fellowship with one's neighbors? Isn't it time for Lutherans to open the door?

THE GOSPEL comes like a telegram with all the excitement of a Word that must not be delayed.

—GERALD KENNEDY in *God's Good News* (Harper)

# CONVENTION QUESTIONS

AT United Lutheran conventions in recent years there hasn't been much argument about the budget. Delegates have been eager to provide increased funds for the rapidly increasing program of church work. Next month in Harrisburg it will be proposed that the 1958 budget be double the amount scheduled for 1956. The "double apportionment" goal will be a special observance of the United Lutheran Church's 40th birthday.

## Doubled Budget Is Proposed for '58

MOST DRASTIC financial proposal scheduled for discussion at the Harrisburg convention is on doubling the United Lutheran Church apportionment in 1958 —from $7,587,944 to $15 million.

This is proposed in celebration of the church's 40th anniversary. In 1959 the apportionment would drop to $10,113,400. Back of the double-apportionment idea is the desire to avoid a special financial appeal, and channel the church's money-raising through the annual apportionment instead.

WHEN A LARGE sum of money is needed for some special purpose, the usual plan is to launch an appeal. Pledges are secured, payable in four or five installments. This was done in the United Lutheran Church in 1950 in behalf of colleges and seminaries. An appeal for $6 million was conducted, with pledges payable within 18 months. Amount received was $6,706,862.

There is urgent need in the ULC for a large increase in funds for church extension. These funds are lent to young congregations as second mortgages at low interest rates to help in financing their first buildings. There is now $10.5 million in such funds on loan to churches. As the money is repaid it is lent again.

Due to the record-breaking number of new churches organized in the last five years, need for church extension funds has grown. About $4 million should be secured soon to supply the loans for which applications are pending.

AT THE 1954 CONVENTION there was a proposal to authorize a $10 million appeal to provide church extension funds and to meet a half-dozen other special needs not covered in the annual budget. The proposal was withdrawn when the Board of American Missions stated the opinion that "an emergency appeal should not be made unless it is impossible to accomplish the same end through normal benevolence giving." The board was not in favor of "a short-lived spurt of giving" but wanted "expanding support for the long steady pull in the years ahead."

The last word on the subject at the 1954 convention was a motion to instruct

the Executive Board to "study the feasibility of setting a doubled apportionment goal for the 40th anniversary year of the United Lutheran Church in 1958."

THE EXECUTIVE BOARD is reporting a proposed budget divided in three parts. Part I is the usual annual budget for 1958 and 1959, which includes an $800,000 increase for the Board of American Missions. Part II A is the unspecified part of each annual budget, for meeting "urgent demands" as they arise. Part II B is the anniversary "special appeal," including $3 million for church extension.

The proposed budget is:

| PART I | THIS YEAR | 1958 | 1959 |
|---|---|---|---|
| Board of Foreign Missions | $1,735,000 | $1,976,300 | $ 2,120,200 |
| Board of American Missions | 2,400,000 | 3,200,000 | 3,600,000 |
| Board of Social Missions | 159,447 | 198,600 | 194,700 |
| 1956-57 evangelism mission | 279,137 | | |
| Board of Deaconess Work | 100,500 | 120,000 | 120,000 |
| Board of Pensions | 751,613 | 658,300 | 633,200 |
| Board of Higher Education | 253,279 | 294,200 | 294,900 |
| Board of Parish Education | 239,240 | 494,100 | 562,800 |
| Executive Board: | | | |
| Administration | 143,783 | 254,400 | 207,300 |
| Appropriations, such as Lutheran World Federation, World Council of Churches | 172,550 | 228,600 | 225,600 |
| Biennial convention fund | 35,000 | 50,000 | 50,000 |
| Commissions, committees | 21,625 | 21,700 | 20,900 |
| Department of Church Architecture | 33,600 | 54,600 | 57,200 |
| Department of Press, Radio, and TV | 135,000 | 220,000 | 220,000 |
| Department of Worship | | 25,200 | 24,900 |
| Luther League | 17,000 | 37,500 | 37,500 |
| Board of Publication | | | |
| Subsidy, THE LUTHERAN | 40,000 | 40,000 | 40,000 |
| National Lutheran Council | 381,357 | 363,900 | 385,100 |
| | 6,898,131 | 8,237,400 | 8,794,300 |
| PART II A | | | |
| Other urgent needs | 689,813 | 1,232,600 | 1,319,100 |
| | $7,587,944 | $9,470,000 | $10,113,400 |
| Part II B (In 1958 only) | | | |
| American Missions, church extension | | 3,000,000 | |
| Foreign Missions, capital needs | | 1,205,000 | |
| Lutheran Church House addition | | 600,000 | |
| National Lutheran Council | | 225,000 | |
| Student center fund | | | |
| Television (PRT Department) | | 500,000 | |
| | | $15,000,000 | |

THE QUESTION underlying the budget proposal is whether United Lutherans can give considerably more to the church than they are giving now. This year the income of United Lutheran families will be about $3.4 billion. They will give about 2.5 per cent of their income—between $85 million and $90 million—to their church.

The percentage of ULC family income which was given to the church dropped slowly from 1929 to 1945, but has been climbing steadily since 1945. It was about 1.7 per cent in 1945, and is now half-again as large as at that time.

Family income has more than doubled in amount since 1945. Since an increased proportion of this doubled income is given to the church, a really large increase in church offerings has taken place. Offerings in ULC congregations increased from $27 million in 1945 to $83 million in 1955.

A FAIRLY STEADY proportion, close to 80 percent, of all church offerings are kept for local church expenses, including annual congregational costs and special building funds. (Building funds are close to 40 per cent of local expenses these days.) The proportion of offerings spent locally was above 80 per cent during the depression decade, and has been a trifle under 80 per cent since 1950 (1955—79.2; 1954—79.8; 1953—79.2; 1952—79.7).

The remaining 20 per cent of congregational offerings is given for "benevolence," which is divided about 7.5 per cent for the ULC annual budget, 4.5 per cent for synodical budgets, and 8 per cent for special benevolences such as Lutheran World Action.

Church leaders have no desire to increase offerings for the United Lutheran Church budget by reducing the amounts for local congregational expenses. But one fact has been clearly demonstrated over and over. As people respond to "benevolence" appeals of the United Lutheran Church, they also increase their offerings for their own congregations.

INSTEAD OF pulling down the amount for the local congregations, gifts to the general work of the church invariably raise them. The congregations which give the least for the general church work also give the least for local expenses.

If church members could be persuaded to give 3 per cent of their family income to the church, instead of 2.5 per cent, there would be more than $15 million extra this year. If congregations would send the United Lutheran Church treasury one-half of this increase, the "double apportionment" could be met this year.

Families differ greatly in the proportion of their income which they give to the church, with some giving thousands of dollars each year and others giving only a few dollars. In general, one-third of the church members give two-thirds of the church offerings. The faithful one-third average 5 per cent of their income in church offerings, and the faithless two-thirds average 1¼ per cent.

The constant effort in the evangelism and stewardship missions of the church is to awaken the indifferent and encourage the faithful. Each specific project in which the church rallies its forces for a fresh promotional effort increases the number of people who take an active part in the church's work.

"Double apportionment," if it comes in 1958, will no doubt prove to be another stimulus in the educational program to raise the level of loyalty of the church toward the whole work of the church.

# THE BIG FRONT

**Some people think that to be a success you have to make yourself out to be more than you really are. The only danger is in getting caught**

"SOMETIMES," Andy said, "I wonder if maybe I'm a bit off my rocker."

"What made you say that?" I asked. We'd been talking about the new Lutheran house just being opened not far from my own home and were headed toward it, just for a look-see.

"You know this practice the business world has of asking a man who's looking for a job to send in what they call a 'resumé' or a dose-something? How do you pronounce that, anyway? I know how to spell it—d-o-s-s-i-e-r—but I can never remember how to pronounce it."

"Dose-yea," I said.

"Well, whatever way you say it, yesterday afternoon I had a 'phone call from a young businessman here in town. I know him slightly. I used to buy stuff from his father's hardware store."

"Did he want you to apply for a counter job?"

"NO, NO, of course not," Andy said a little impatiently. "Although if these bills keep piling up, I may have to do that." Andy is a combination of a college Latin teacher and a religious counselor at my university.

By ROLAND E. WOLSELEY
Professor of Journalism, University of Syracuse

"This chap Harry came over to my house with one of those resumés or dose-ears in his hand."

"Dose-yeas, not dose-ears," I said primly.

"Okay, dose-years. He's applying for a new job and wanted to know what I thought of his summary of himself. I'm used to that sort of advice-giving for the seniors. But here's a chap 32 years old who's had an important business job out west, isn't doing anything special right now, and is rearing two children. Didn't see how I could help him."

ANDY EXPLAINED that he looked at this young man's material, almost two typewritten pages, single-spaced.

"I knew enough about him to notice that he left out certain essentials, like indicating a geographical preference. I thought he wasn't clear at all about what kind of job he was looking for."

We were in front of the Lutheran center now, but didn't go in because Andy wanted to finish his story. So we sat on the shallow front porch steps.

"Then," Andy said, "I noticed something else. There were no dates in the experience section, nothing to show how long he'd held each job."

"Absent-minded, maybe."

"No. It was deliberate. For example, he'd put himself down as a former employee of our local morning daily. He'd written: 'Reporter, copy editor, and foreign correspondent.' "

I COULD SEE why Andy couldn't take that one. Anyone who knows our paper knows it couldn't do anything so splashy as have its own foreign correspondent.

"As I remember—but I wasn't sure, so I went easy," Andy said—"Harry had been on the staff in a minor job for a total of three months. And his 'foreign correspondence' consisted of mailing back a few dozen articles about conditions as he found them in Europe while working there on his one really big job. Harry admitted that that's all there was to it."

"But on the resumé he made it sound as if he were a combination of Richard Harding Davis and Edgar Snow?"

"That's right. That was typical of the whole summary. He'd done the same thing for his merchandising and production experience. No dates, just high-falutin' language."

"What did you do?" I asked. "Call him a four-flusher?"

Andy hadn't, at least not in so many words. He'd pointed out that one of Harry's potential employers might check on his experience and his references and that his bluff might catch up with him. And that, Andy said, was just why Harry had come to him. Andy reported that this is what he said to him:

" 'Mr. Boswell (that's Andy), I wanted you to see this because I wonder if I should write what I did. I was told to handle my past jobs this way by an officer of the — Company in New York.' Harry then quoted his friend: ' "Make the most of yourself," this man said. I was afraid to use dates. If I do the people I send this to will know I'd worked only a few months in some places.' "

"YOU CAN IMAGINE what happened after that," Andy said. "I talked about deception, business ethics, and so on. I knew the pressures he was under, but I thought his church background ought to come out at this point.

"But I don't think he'll do much to change that dos . . . that summary. Or maybe he will. He admitted it was wrong, but kept reminding me of the people he knew who had drawn the long bow that way and made good."

"Made good how? And so long as it worked he thought it was okay?"

"Yes, that was about it," Andy said.

"Like the student I had last semester who had copied from someone else. He told me that his sin was not plagiarism but in being found out."

"ONE THING I said did seem to get under his skin, though," Andy said.

"What was that?"

"I told him that, even though it worked, he'd know inside himself that he'd used deception. He'd feel unhappy. It would plague him for years."

"That seemed to bother him a bit? A fellow has to be sensitive to react that way."

"Yes, I think it bothered him. He didn't say anything but the look he gave me showed I'd gotten under his skin. He was planning to do the summary over, he said, and promised to show me a copy. I'll let you know if it's any different."

Now we were ready to inspect the new Lutheran quarters on Clarendon Street. We went into the parlor and sure enough there was a rocker. Andy plunked himself into it at once. I couldn't help thinking, as he did so, that if there was anyone who wasn't off his rocker it was Andy Boswell.

# WORSHIP NOTEBOOK

LIKE MOST travelers, since returning from Sweden, I've been looking at photographs of my trip. One brought back happy memories. It shows two clergymen (my wife says I should have taken a few shots besides churches and pastors).

On the left is Kyrkoherde Evert Palmer of Stockholm, the pastor of a large church who is now engaged in preparing a new form of Vespers for the Church of Sweden. On the right is Pastor John Wanngren who is in deaconess work in Uppsala.

The picture was taken on the day that Holy Communion was celebrated in Ransaeter. Kyrkoherde Palmer was the celebrant of the *Hogmassa* (or high mass) and wears an alb, crossed stole, and a flowing green chasuble. Pastor Wanngren assisted him and is garbed in the alb and stole.

I RECALLED that after I had finished taking the picture we had stood in the quiet of the churchyard talking. Fingering the green silk of the chasuble I offered this opinion: "These are beautiful vestments but in America they are considered quite 'high-church.'" The men expressed surprise and one said, "Oh no, not in Sweden. But if I do this (and he traced a cross with his finger in the air), then I am called 'high-church.'"

We laughed about it. I added that in many of the Lutheran churches in America it is now quite common to see pastors vested in surplices and stoles. At this Kyrkoherde Palmer threw up his hands feigning astonishment and laughed, "If I wore a surplice in Sweden I would be denounced as a papist!"

"High-church" is now a part of our vocabulary. There is hardly any discussion of the church's worship life in which this ridiculous and totally inadequate term is not thrown in. What is "high church"?

To a Lutheran, the Roman, Orthodox and Anglican churches are "high-church." But to a Methodist, we Lutherans are "high-church." It depends on where you are standing. It's all relative.

CONVERSATION with churchmen in Sweden convinced me that it was essential I should meet one man. Many of us had heard him in the United States where he lectured in certain places a few years ago. But to see him in his parish, to be present at services which are held daily in his parish church, to talk with him in his study was my chief desire. So I went to Osby.

It's a little town in southern Sweden, not more than a few hours from the cathedral city of Lund. From the railroad station it's a short walk along a broad street close to a little park. Soon one sees the great white tower of St. Peter's Church. It stands in a large churchyard amid rows of neatly tended graves.

Night was falling as I entered the large church. A bell overhead announced the hour of Vespers. Slowly we walked the length of the church. A large modern altar-painting of Christ at table with his disciples shone in the darkness, its soft tones lighted by a hidden spotlight.

To one side of the altar we entered through a door in a thick wall to a small chapel. Here was an altar ingeniously constructed of brick. Above it hung a figure of the triumphant Christ. Candle

light brightened the little room and about forty or fifty chairs filled the floor.

SOON THE PASTOR ENTERED. With a group of people, about fifteen or more, we sang Vespers. What struck me at first was the fact that most of them were teen-agers. Each took his place, bowed reverently in prayer, and then prepared to join in the church's evening prayer.

It didn't last long. We sang the psalms and a hymn. One of the boys garbed like an acolyte read a rather lengthy lesson. Prayers were said and, with a blessing, it was over. Later in the evening the scene was repeated. The congregation was two or three less, with a few adults taking the place of the children. This time it was Compline, the late-evening service of praise and prayer which closes the day for the Christian.

In the morning, before breakfast, we were in the church again, this time for Matins and the Holy Communion. A green chasuble had been spread upon the altar. A chalice and host-box were placed on the credence bracket. At the close of Matins, the pastor prepared for the Swedish mass. Donning the chasuble he knelt in prayer. A boy set the vessels upon the altar and the service began. With this brief but meaningful service the day was begun.

LATER THAT MORNING I had an opportunity to talk with Kykoherde Gunnar Rosendall at length. He is a friendly and sympathetic man. In place of the typically knee-length coat of the Swedish clergy he wears a cassock with a short shoulder cape. A small silver cross on a black cord hangs about his neck.

But his vestments are forgotten when he greets you. His face breaks into a smile, and in a voice that can well fill the great church of his parish, he booms his greeting to you in excellent English.

Cordially he invited me to his study, dismissing the secretary whose presence reminds him of the overburdening duties of his position (the pastor of a church in Sweden is also responsible for all of the statistics of the entire town).

Carefully he outlined the situation as it pertains to worship life in the Church of Sweden. To be sure, he admitted, there is a growing concern regarding the externals of worship, but he added quickly that the chief purpose is to afford the individual ample opportunity for frequent and vital communion with God.

I WAS PARTICULARLY interested in a matter which is causing discussion in the U.S. and requested him to tell me about the situation in Sweden. How often, I asked, is Holy Communion celebrated in Sweden? He said there is one parish, and perhaps two, where the sacrament is offered to the people every day. One of these, of course, is at Osby. There are twenty to forty parishes, if not more, where it is observed once a week.

The great bulk of the churches have a service of Holy Communion once a month. This seems to be a standard in almost every section of the land. A handful have the sacrament about seven or eight times in a year, and in a very few congregations, mostly in the far north (separated from their brethren by many miles) bread and wine are placed upon the altar only once a year.

THE GROWING NUMBER of those celebrating the mass every week is an indication that there is an increased interest in the opportunity for frequent communion. But, he added quickly, the sacrament must only be made available when people are aware of its value and know how

to use it properly. This requires education, and Gunnar Rosendall has given himself to this task.

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

### Live alone?

QUESTION: Is it better for newly married people to live alone than to move in with parents of either? Should they live apart from parents or relatives even though they have to live on less?

REPLY: In practically all cases it is better for young married couples to start their new life alone. They are bound to find living together very different from their previous manner of life. They will have many adjustments to make and many matters to talk over, and they ought not to be hindered by other people's presence while working out these ways and problems. If they want the advice of anyone they are free to ask for it. Unasked advice is a very plentiful commodity, but is not wanted by many persons.

Some parents are very possessive and want to hold on to their married children, meddle into their affairs, and dictate their decisions. People who have lived long enough to have married children ought to know better than to interfere, but some of them can't resist the urge to "help." Living apart —and at a respectful distance—will give young couples a better chance to work out their own lives and ways. But parents ought to be ready to render assistance when actually needed.

This principle is being more and more widely recognized, and parents, I believe, are becoming more generous and understanding about such matters. A lady, married for nearly twenty years, and a mother, recently told of the determination of her husband and herself to locate far from their relatives. They did so, and still live more than a thousand miles from them. In telling how well the plan had worked, she remarked, "Here we can have all our fights in peace." After experiencing the loveliness of their home life I am confident that their "fights" have been pretty mild encounters.

### Socially different

QUESTION: May, 14, and Carol, 16, seem to be very unequally gifted in mixing with people and getting along with them. There is a great deal of contention between them. How can we handle this problem?

REPLY: Such a case calls for 1) understanding and sympathy on your part and 2) skillful dealing with the girls.

You, as parents, should accept both of them and give them your love, regardless of their social aptitudes or weaknesses. It is out of order for you to designate one as "better" and the other as "worse."

The less gifted sister should be helped to develop the endowments she possesses and to think of them as all right. She may have other capacities, just as important as social "success," which may be developed. If both can feel equally secure in your good will, neither will need to compete for that approval.

## CHURCH'S TASK IN ASIA

**Christianity and the Asian Revolution.** Edited by Rajah B. Manikam. Friendship Press. 293 pages. $2.50.

Originally published in preparation for Evanston in 1954, this book has been reprinted as an aid for mission study groups on South East Asia this winter.

Chapters by Asian Christians and a number of missionaries cover a wide variety of subjects in a short space—political, economic, social and ideological changes; the resurgent ancient religions and their cultures; today's churches and their opportunities. The area covered extends from Pakistan to Japan, omitting Asiatic Russia and China.

The first part of the book undertakes a summary of the political, economic, and social situation, in an endeavor to set down the environment in which the Asian churches are called upon to work and witness. The most interesting section has to do with the resurgent religions of Hinduism, Buddhism, and Islam. Dr. P. D. Devanandan of India gives an excellent analysis of Hinduism and its best thinkers. There is also a chapter on "The Christian approach to non-Christian religions."

The section on the work of the churches must of necessity be sparse because of the great number of denominations involved. However, the total task which has been accomplished is borne witness to by the 40 million Christians in this Asiatic area. Although this is a small minority, the challenges and opportunities are tremendous.

This book contains a threefold plea to the churches of Asia. The first is to assume greater responsibility in the social and economic welfare of the nations. This is a natural request, since the countries of Asia are keenly aware of the lag in social progress in their communities. This problem receives primary attention in both government and church planning.

A more urgent plea, as far as this reviewer is concerned, is the need for a truly sound biblical theology created by those who know and understand the life and thought of the orient. With the breakdown of many forms of social tradition, the ancient religions of these lands have had to retreat to a secondary line of defense, which is the revival and re-emphasis of their creeds. Here is where the Christian message must come to grips with the best in oriental thinking. Imaginative and courageous thinking is required and an interpretation of God's Word that is indigenous is called for. This means that Christian theologians of Asia must undertake a research of the ancient oriental religions in order to apply the gospel to the deepest moral and spiritual elements of the orient.

The third plea is for enlightened churchmanship. Increasing autonomy of the young churches demands an adequate leadership. This will appear with necessary training and opportunity for responsibility.

This book emphasizes, though indirectly, the need for missionary personnel of the highest calibre. For the task of social reconstruction, theological research, and the training of indigenous leadership, the help of fellow-Christians around the world is needed. Missionaries who are both saints and scholars are required to help in the development of this new and tremendously important area of Christendom.

This is not a book for a casual and comfortable "mission study hour." It is "solid pack"—waiting for the concerned Christian here at home to study, discuss, and to be compelled to enter into prayerful partnership in this vital area of the church's work.

*New York City* J. F. NEUDOERFFER

## MAKE SERMONS HARDER

**Preaching on the Books of the New Testament.** By Dwight E. Stevenson. Harper. 268 pages. $3.95.

Preachers seeking recipes for easier sermonizing should steer clear of this book.

Dr. Stevenson, head of the homiletics department at the College of the Bible, Lexington, Kentucky, recommends "preaching the Scripture in large units and with long perspectives." His aim is "to show a preacher how to study a New Testament book with a view to conveying its message in a single sermon."

This is obviously a strenuous method of sermon-making. Sermons of the sort Dr. Stevenson advocates would be considerably more exacting than the general run of Sunday morning twenty-minute servings of textual tid-bits. More effort would be required of the man in the pew as well as the man in the pulpit. Such sermons could conceivably work a transformation in the pews: passive auditors might become active participants, sharing creatively in the sermon. There are exciting possibilities in the thought of a congregation's doing some intensive weekday homework on the New Testament books in preparation for Sunday's preaching.

Admittedly, our generation is not at home in the world of the Bible. The contemporary preacher must often face this disquieting fact. Dr. Stevenson writes from an urgent concern on this score. His book is a welcome attempt to show us how to make the Word of God in its total range and depth more meaningful and relevant in our time. A practical manual, with the stress on the "how," this should be a serviceable volume for any preacher willing faithfully to follow through on the author's basic principles.

*Philadelphia* WILLIAM O. MOYER

## REASONABLE FAITH

**Christian Faith Today.** By Stephen Neill. Penguin Books. 272 pages. 65 cents.

"The faith of Jesus Christ is a faith for reasonable men." Such is the point of view of this pocket-sized volume. It is an attempt to answer some questions students are asking. It is in the stream of honest apologetics.

Bishop Neill begins with a discussion of man and his world with its emphasis on the scientific method. He then moves into the areas of discovery and revelation, with concrete examples of prophetic insight and response. The center of the book properly is given to Jesus Christ as reconciler, and the development of the new community, the church, with a final look beyond space and time.

It is a very close-knit book, which must be read carefully. It should be helpful to all who would grasp the inter-relation between faith and intellect. But beyond this it speaks to the total man and leaves the honest reader facing the question, "What think ye of Christ?" OSWALD ELBERT

*Philadelphia*

## CAMPUS POETS

**Riverside Poetry 2.** Twayne Publishers. 83 pages. $2.75.

This book contains 48 poems written by students in New York City colleges and universities during a contest sponsored by Riverside Church as part of its campus relations program. Most of the poems are not specifically "religious." They do not deal with religious subjects, and they avoid the superficiality and the sentimentality of most amateur religious verse. Nearly all, however, relate to the search for spiritual significance in human life. Characteristically, perhaps, there is more search than discovery.

Marianne Moore, Mark Van Doren, and Richard Eberhart selected the poems. Obviously, the appeal of this volume is limited. But readers who are interested in campus thought and in contemporary poetry will find revealing samples of both.

*Wittenberg College* WILLIAM COYLE

**Growth in Worship.** By Alfred P. Klausler. Concordia. 108 pages. $1.25 (paper).

The skillful editor of *The Walther League Messenger* (Missouri Synod) gives advice about leading youth groups in worship. He provides many programs of worship, with specific instructions, to a large extent based on the ancient church orders (Compline, the Litany, Tenabrae), and closely related to the church year. But there is fresh imagination and a youthful point of view. It is a good book for use by youth leaders in any church.

## OVERSEAS

### *LWF Commission on World Service Maps Action at London Meeting*

**ENGLAND: London. Aug. 20.**—AT THE same time that representatives of 22 nations were meeting here to debate the question of the Suez Canal, the Commission on World Service of the Lutheran World Federation held its annual budget meeting in London, Aug. 13-18. Important to the political conference was the achieving of free and open channels necessary for the world's commerce. Equally vital to the Service Commission was opening and maintaining channels for Lutheran World Action in many areas of the world where there is spiritual need.

Headquarters of the Lutheran Council of Great Britain was the location for the meeting. This building, financed by gifts from the Commission, is a symbol of the united program which embraces several national groups in Great Britain, especially the German, Latvian, Estonian, and Polish churches. All members of the Commission attended, including Dr. Paul C. Empie (U.S.A.), chairman; Dr. Henry F. Schuh (U.S.A.), the Rev. Henrick Hauge (Norway), the Rev. Harry Johansson (Sweden), and Bishop Volkmar Herntrich (Germany). Also present were Dr. Carl Lund-Quist, Lutheran World Federation executive secretary, and visitors.

LUTHERAN WORK in Britain occupied much of the time of the Commission. Here on these Islands a vision of a united Lutheran church is slowly materializing. Out of the Commission's budget of approximately $1 million yearly, about one-tenth goes to work in England. The Commission heard the story of slow but steady development of Lutheran work, of various Lutheran nationalities co-operating in use of common churches and parish buildings, of co-operative Sunday schools, and joint theological conferences.

The Commission members, together with hundreds of other Lutherans, journeyed to the English midlands for the dedication of Hothorpe Hall, an ancient estate complete with large house, chapel, and stables, which is now the center of a program of children and youth camps, monthly retreats, conferences, and missionary training. Further strengthening of Lutheranism in England was promised in the approval and support given by the Commission to provide a theological teacher in connection with some English university to begin training of an indigenous ministry.

AN "END OF AN ERA" movement was reflected in the decision of the Commission to close down the German and South American refugee resettlement offices next year. This decision was based on the fact that a large resettlement program is no longer needed. Most of the "refugee" emigrants now are families already integrated into European life who are seeking to improve their status in Canada or the U.S.A.

Since 1948, the Federation has sponsored nearly 70,000 migrants, 80 per cent of whom came from Germany. An additional 7,000 will be processed before the offices close. Offices will then be closed in several European centers and in Argentina, Brazil, Chile, and Venezuela. Closing of these offices will divert more than $65,000 into other urgent needs each year. However, the Commission is to remain alert to developments and needs in the field of refugee work.

An increased program of aid to eastern Europe was authorized, involving an allocation of $25,000. Increased parcel sending is now possible to several eastern European countries where adequate supervision can be assured by the governments. Main countries effected will be Poland, Hungary, and Czechoslovakia, which have already been receiving parcels of medicine, relief goods, and literature.

Prospects will be studied for help being sent to churches in the Baltic states, and in Romania, Bulgaria, and Russia. A new director will be called to this field who will have supervision of this expanding program.

—VERNON F. FRAZIER

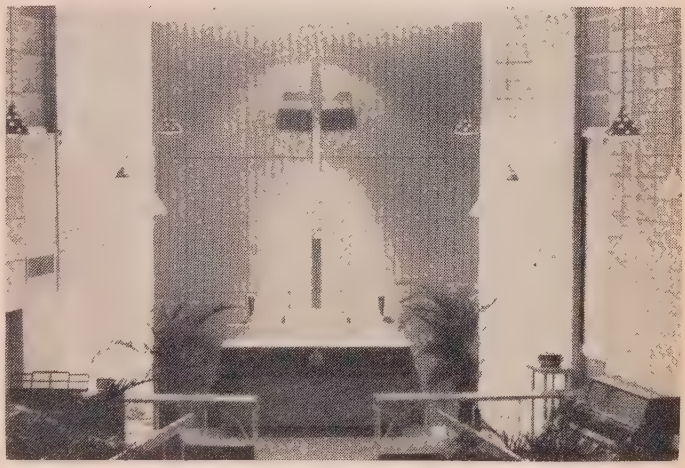
# St. Petersburg Mission Dedicates Chapel

By CHARLES F. STECK, JR.

SEBRING—St. Andrew's mission, St. Petersburg, recently dedicated its first building, consisting of a chapel seating 235 in the nave with additional seating for 40 in the balcony, five classrooms, and a pastor's study.

Pastor Francis I. Fesperman was assisted in the dedication by Synod President Royall A. Yount, a member of the congregation, and Pastor Robert G. Walker of Christ mission, St. Petersburg.

Dr. Henry V. Kahlenberg, pastor of Trinity Church, St. Petersburg, a member of the Board of American Missions, preached.



CHURCH FOR A MISSION

*Altar in St. Andrew's Church, St. Petersburg*

St. Andrew's was organized in the fall of 1952 and held its first service in its new chapel in connection with the area evangelism mission.

A MOVE to identify itself more closely with Lutheran student work at the University of Florida, Gainesville, led Our Saviour's Church of that city to change its name to "University Evangelical Lutheran Church." The congregation serves the 200 Lutheran students at the university.

The fraternity house recently acquired by the Gainesville congregation is being so rapidly converted to a Lutheran student center that plans are in the making for dedication in mid-October. Expected as participants in the service will be official representatives from the Florida Synod, the division of college and university work of the National Lutheran Council, and the University of Florida. A special brochure is being prepared for the occasion. The A. J. Holl memorial library to be housed in the building will be dedicated at the same time.

ST. JOHN'S congregation, Hollywood, Pastor Robert E. Grefe, has decided to change the location of its church. Encroaching business has made necessary expansion impossible at the present site. Relocation became imperative.

Land has been purchased on State Route 9, a highway from Miami to Hollywood. The 80,000-square foot property is one block south of Hollywood Boulevard, the city's main thoroughfare.

No definite date has been set for the start of construction. Plans for the new buildings are being developed by six study committees. Besides paying cash for the property, $35,000 has already been received for the building fund.

KENTUCKY-TENNESSEE

## Synod President Leads Bible Study Courses

By ROGER G. IMHOFF

LOUISVILLE—Pastors "sit at the feet" of Synod President Gerald D. Busch again this fall. For several years Dr. Busch has led study groups for local pastors. The three-month once-a-week course deals this year with the Book of Hebrews.

Sermonic material will be derived from the sessions which started Sept. 4.

SYNOD'S annual leadership school tested the pioneer spirit of 157 campers and 29 staff members. The first year in the new camp at Morgantown, Ky., was conducted under adverse conditions. Several days of rain plus leaks in the water supply pipes caused some hardship. But the test met with the approval of campers who said they enjoyed "roughing it."

NOTES: Fall conference is set for the week of Nov. 11 at Hopeful Church, Florence, Ky. . . . Two-thirds of the synod's congregations will embark on the sector project this fall.

Nashville's Donelson Mission was organized Sept. 16. Pastor is Carl Fisher . . . St. John's, Louisville, and Bethany, Memphis, have purchased parsonages for their pastors . . . Trinity Church, Bellevue, Ky., was rededicated Sept. 9.

MINNESOTA

## Setting for LWF Assembly Prepared in Minneapolis

By PAUL LUTHER WETZLER

MINNEAPOLIS — The Minneapolis City Council is receiving bids for redecoration of the Minneapolis Auditorium and plans to complete the job before the Lutheran World Federation Assembly meets in August 1957. Work is scheduled to begin early next year.

THE REV. FRANKLIN SWANSON has moved into the West Bloomington area of Minneapolis where he will begin organization of his fifth mission. He comes to Minneapolis as missionary under the auspices of the Board of American Missions. Previously he was in Decatur, Ill., where he organized Christ Church.

NORTHWESTERN SEMINARY opened Sept. 6. Seminary President Jonas H. Dressler preached at the opening service.

CORNERSTONE for the first unit of Our Redeemer Church, St. Paul, was laid Aug. 12. In order to hasten construction Reformation Church, St. Paul, made its credit available to this mission which is awaiting construction funds from the Board of American Missions. The Rev. Lester L. Stine is pastor.

THE REV. MERLE FRANKE was installed as pastor of St. Paul's Church, Minnetonka Township, on Sept. 16. A chapel was dedicated the same day.

A MOTHER-DAUGHTER rally with emphasis on church vocations is scheduled for Oct. 4 at Holy Trinity, Minneapolis. A retreat for junior and senior high school girls will be held at Lyman Lodge, Excelsior, with Miss Josephine Darmstaetter of the United Lutheran Church Women staff as leader.

NORTH CAROLINA

## Voters Endorse Amendment To Circumvent Integration

By FRANK K. EFIRD

SALISBURY—By a ratio of four to one, North Carolinians voted on Sept. 8 in favor of amendments to the state constitution which will allow schools to close if their situation becomes "intolerable" on account of integration. The state will provide tuition in such cases so that pupils can go to private schools.

Governor Luther Hodges campaigned vigorously for the amendments. He was strongly opposed by the American Association of University Women and by some of the state newspapers. The campaign was conducted on a high level without mud

slinging, name calling, and bitterness.

North Carolina Lutherans will soon be making covenants on the 1957 budget of $353,662, largest in the synod's history. The 3 per cent increase over the 1956 budget is mainly for home missions, where the budget calls for an increase from $50,000 to $60,000.

Meanwhile the synod is having difficulties meeting its 1956 budget of $343,821. On Aug. 23 covenant receipts totaled $179,487, 52.2 per cent of the budget. Anticipated shortage at the end of the year is around $30,000. Lutheran World Action receipts at the end of August amounted to $30,712—64 per cent of the $47,744 goal.

In an effort to reach its stewardship aim, the synod has encouraged its 170 congregations to enter the sector project. Fifty-two congregations have decided to adopt it. Nine sector meetings are planned for this month. They bring together congregational leaders with Zeb Trexler of the Lutheran Laymen's Movement and the Rev. Ernest L. Misenheimer, Jr., stewardship chairman.

To show congregational stewardship committees where benevolence money goes and how to analyze the giving potential of a church, Mr. Misenheimer has prepared a ten-page chart.

North Carolina's Lutheran Scout Retreat at Lutheridge last month was attended by 225 scouts and 62 leaders—the best attendance in the retreat's history. A retreat sponsored by the synod's Brotherhood at the camp was less successful.

## THREE MISSIONS GET START

Development of a mission in the Konnoak area of Winston-Salem began on Aug. 12 when 213 persons met in a Moravian church. The Rev. Wilford Lyerly is assigned to the group. Some 40 families have agreed to become charter members.

A new congregation under development at Bostonian Cross Roads, near Salisbury, has attracted over 75 adults as charter members.

A mission proposed at Conover has received the support of 40 adults so far.

## Presidents Meet at Lutheridge

DEDICATION of Mission Hall, an assembly building at Lutheridge, Arden, N. C., brought a host of presidents to the camping grounds this summer. Shown above are Mrs. John B. Moose, president of the United Lutheran Church Women, and (seated) South Carolina Synod President K. W. Kinard and North Carolina Synod President F. L. Conrad. Standing is Dr. J. Lewis Thornburg, executive director of Lutheridge. Not in picture but present for dedication of $46,000 building were Georgia-Alabama Synod President C. E. Fritz, and the presidents of the church women organizations of North Carolina, South Carolina and Georgia-Alabama, Mrs. Paul Beatty, Miss Lois McCartha, and Mrs. E. P. Eyler, together with other leaders.

**PACIFIC SOUTHWEST**

## Area Churches Play Host To Seminary Students

By LOUIS F. MERTZ

Los Angeles—New students at Pacific Seminary, Berkeley, began their training for the ministry by attending services at Grace Church, Richmond, on Sept. 9. This is the first in a series of visits to churches of the San Francisco Bay area.

**PACIFIC SOUTHWEST . . .**

Purpose of the visits is to give the new men a chance to become acquainted with the various churches. The visits will continue through the first quarter before the men are assigned to field work which begins after the Thanksgiving vacation.

Dr. Charles B. Foelsch, president of the seminary, preached at Grace Church at both services. After the 11 o'clock service the students were served a luncheon by the women and young people of the church.

OVER 115 congregations will participate in the Los Angeles area evangelism mission, Feb. 10-15, 1957, it was announced by the Rev. Ross Hidy. The first briefing session was held at First Church, Glendale, Sept. 9.

CHURCH SCHOOL workers' institutes are being held in most areas of the synod this month. A two-day institute was held for Northern California at St. Michael's, Berkeley, on Sept. 21 and 22. A similar session is scheduled in Los Angeles on Sept. 28 and 29.

Representing the Board of Parish Education at the institutes are Dr. S. White Rhyne, Dr. W. Kent Gilbert, and the Rev. J. William Wahl. Workshops are planned in Sacramento, Fresno, San Diego, Redlands, Pacific Seminary, and Phoenix, Arizona. Chairmen will be Pastor Harry Durkee for the north, and the Rev. John D. Foerster for the south.

LEADERSHIP training school for the Los Angeles area will begin on Oct. 1, and continue for six Mondays at First English Church, Los Angeles. Over 250 Sunday school leaders are expected to attend, it was announced by Pastor Carl Moyer, dean.

DEDICATION was held at St. Andrew's Church, Van Nuys, on Sept. 9, for the new parish center. Dr. Carl V. Tambert preached. The Rev. Donald Wagner, Oakland, assisted in the service. Pastor is the Rev. Chris Meyer.

SYNOD PRESIDENT TAMBERT visited the Hawaiian Islands this month to aid in the building fund campaigns for the Pearl Harbor Church and St. John's Church at Kailua. He attended the meeting of the Hawaiian Conference at Lihue, and participated in the 75th anniversary of Lihue Church.

OUR SAVIOUR'S CHURCH, Tucson, Ariz., dedicated a new church on Sept. 16.

INDUCTION service for Sister Edna Schmid who took charge of National Lutheran Council work with the aging throughout the southern California area was held Sept. 16 at First Church, Glendale.

Faith Church, Yuma, Ariz., dedicated its "Desert Cathedral" on Sept. 23.

A MISSION was organized at Linda Mar, Pedro Valley, Calif., on Sept. 23. The Rev. Edgar Doering is the pastor.

## AIR FORCE SAYS THANK YOU

Pastor Quentin P. Garman, Christ Church, San Diego, was one of nine West Coast ministers receiving citation for service in Protestant spiritual life conference held at Asilomar, Calif., in 1954 and for conducting preaching missions in Alaska in 1955. Presenting document signed by Air Force Chief of Staff Nathan Twining and Chief of Air Force Chaplains Charles Carpenter is Lt. Col. James H. Hubbard. Airman Ronald York, Christ Church member on leave from military service in England, looks on.

# Lutherans in Hawaii Call Them Mom and Dad

DR. AND MRS. ARTHUR HORMAN have been father and mother to the Lutherans of Hawaii for 40 years. Their friends call them *Vati* and *Mutti*, borrowing the affectionate German words for "daddy" and "mommy" from the Horman children.

Ten years have passed since Dr. Horman retired as pastor emeritus of the Lutheran Church of Honolulu. This summer, church and community celebrated the 40th anniversary of his installation, and a week later friends gathered from far and near to celebrate the Hormans' golden wedding.

Dr. Horman was a former professor of history at Northwestern College, a Lutheran institution in Watertown, Wis. He had gone to Germany for a doctorate and had returned with a degree and a bride.

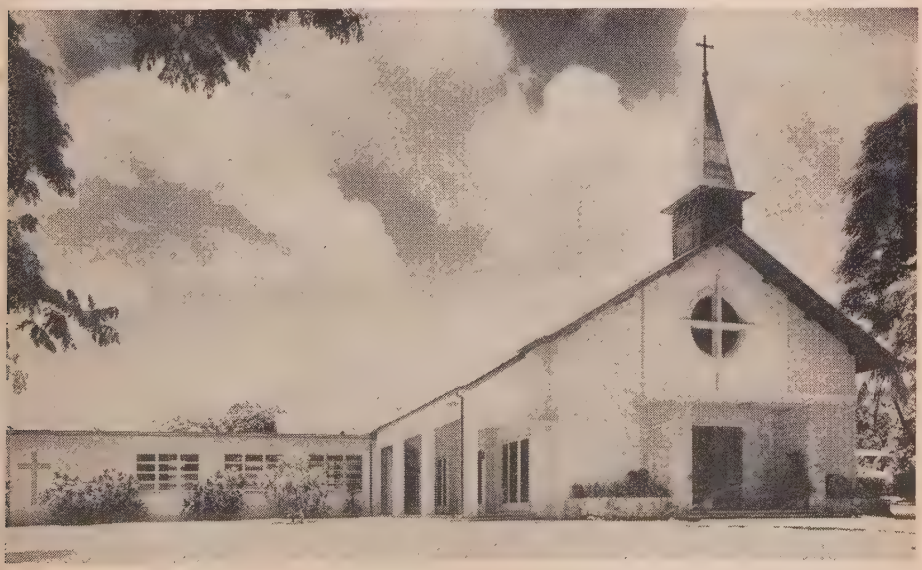
She shared his scholarly interests, and their future in academic pursuits seemed secure. It required a second call from the Honolulu church before Dr. Horman exchanged professorship for pastorate.

During the world wars he led his people in service to American soldiers and sailors.

*The Hormans at home. Behind them, a portrait of "Mutti" painted by German artist when she was a sixteen-year-old girl.*

His downtown church became the second home for boys away from home.

The American-born pastor began the transition from German to English early in his



*New Lutheran church in Honolulu was dedicated in 1953*

**THE HORMANS . . .**

ministry. His church was independent of synodical ties but he liked the literature, traditions and theology of the ULCA.

Contacts with Lutheran chaplains and a visit by Dr. J. P. Beasom, then president of the California Synod, led to the reception of the church into the synod, and to establishment of four fast-growing mission churches on the islands. After Dr. Horman's retirement, the old church was sold and a new church was built.

The Horman children share their parents' interests. Dr. Bernard is associate professor of sociology at the University of Hawaii. Dr. Helmuth completed a year of graduate study on a Fullbright scholarship and has resumed his duties as professor at Pasadena School of Drama. Irmgard is a librarian specializing in child guidance and lives at home.

Dr. Horman, now 86, is unable to preach, but he takes an active interest in his church and helps the pastor wherever possible.

The Horman home overlooking Pearl Harbor is surrounded by tropical trees and flowers tended by *Vati* and his sons. The pastor's study is lined with German and English books. Their titles reveal his special interest in Reformation history.

When the family gathers there is music and laughter. The pattern of family life they set must have played its part in making many a home in the islands both Christian and happy.

AMOS JOHN TRAVER

## *Lutheran Student Association Convenes at Gettysburg*

LUTHERAN students from colleges and seminaries throughout the United States and Canada met last month at Gettysburg College to elect officers to the Lutheran Student Association and listen to leaders in government and of their churches who spoke on Christian responsibility in government. The 500 students, among whom some from the Far East, heard Pennsylvania's Governor Leader, Civil Defense Administrator Val Petersen, ULC Secretary F. Eppling Reinartz, Editor G. Elson Ruff of THE LUTHERAN, and Dr. Alvin Rogness and Dr. Warren A. Quanbeck of Luther Seminary (ELC), St. Paul, Minn. Among the LSA officers elected were (from left) National Adviser Otto A. Bremer, student pastor at the University of California; Richard Edwards, 21-year-old student at Philadelphia Seminary who became eastern sectional representative of the LSA executive committee; Edward A. Johnson, 24-year-old Chicago Seminary graduate, editor of *Frontiers*, LSA monthly; Arthur J. Diers, 21-year-old Wartburg Seminary student now taking special courses at Philadelphia Seminary, who is the new LSA national president; and 20-year-old Gordon Ward, new stewardship secretary.

# City Church Plans to Move to Suburb

By CARL W. WEBER

PHILADELPHIA—Gloria Dei Church on Roosevelt Boulevard and Seventh Street in Philadelphia ill be 40 years old next year. But instead of marking the anniversary in familiar surroundings, the ongregation will observe it in a suburb some five miles away from the old location and revert to ission status.

Organized in 1917, Gloria Dei found itelf soon in a predominantly Jewish neighorhood. With eleven Lutheran churches ithin a two-mile radius, Lutherans in the rea had ample choice in selecting a church ome.

Growth of the congregation was slow. A asement for the first unit was completed nd served as a sanctuary. The building self was not finished. A parsonage was ought in 1953. It is debt-free. This year ne 230 confirmed members of the congreation discussed their future and agreed vith Pastor Ray H. Hartman that if they vanted to take their stewardship seriously, hey had to move the church to an area vhere it is needed.

Discussions with the Board of American Missions and the Home Missions Board of he Pennsylvania Ministerium led to the election of Huntington Valley, a rapidly leveloping suburb where over 400 Lutherans ave already been located.

Only a small portion of the original Gloria Dei congregation will follow the church o the new location. The others will be bsorbed by ULC churches in the neighorhood. The parsonage will be sold. Funds vill be transferred to the mission. A deveioper will be assigned by the Board of American Missions which will grant salary id until the mission becomes self supporting.

Pastor Hartman will become associate astor at Trinity Church, a 900-member congregation in South Philadelphia, on Oct. 1. Services at Gloria Dei's old church vill be continued at least to the end of the ear.

TRAINING COURSES for Sunday school eachers and church workers are again being offered this year by Philadelphia's Northeast Lutheran Pastoral Association. Courses began at Prince of Peace Church on Sept. 19 and will continue to Oct. 24. Last year over 500 enrolled in the school.

Lecturers discuss problems connected with Bible study, Sunday school teaching and the place of the church in the community. Listed this year are the Rev. John Reumann, Philadelphia Seminary; the Rev. George N. Fehr, Jr., the Rev. William C. Leopold, Dr. Fred Foerster, Miss Carolyn Ducker, the Rev. Donald R. Pichaske, Dr. Emil E. Fischer, and the Rev. Albert W. Shumaker.

RELIGIOUS "Book of the Month" selections are being made by Pastor Carl W. Weber for members of St. John's Church, Mayfair. Copies of the selected book are placed on shelves near the entrance and given free to worshipers. An offering plate beside the books collects donations for the project.

GOOD SHEPHERD CHURCH, Mayfair, broke ground in July for its new church building. Dr. Emil E. Fischer, former president of the Ministerium of Pennsylvania and father of the congregation's pastor, the Rev. Theodore L. Fischer, assisted in the ceremony along with the Rev. Albert W. Shumaker, president of the Philadelphia Conference.

CELEBRATION of the 50th anniversary of Frankford Settlement House will be climaxed with a reunion of all past workers on Oct. 6.

TENTH anniversary services will be held at St. Paul's Church, Cheltenham, in November. Among guest preachers will be Synod Secretary Claude E. Schick and Dr. Frank M. Brown.

IMMANUEL CHURCH, Lansdowne, held its 50th anniversary banquet on Sept. 26.

# Older Ministers Forge Ahead In Development of Churches

By W. R. SIEGART

READING—Three ministers well past the legal retirement age are helping set the conference pace. Dr. G. Robert Heim, 73, has brought Christ Church, Reading, a 40-year-old mission, to self support and to a benevolence per capita giving of $12.06.

Dr. Archibald C. Schenck, past 80, has increased membership at St. James' Church, Geigertown, to the point where the congregation is planning to build a $25,000 addition for the growing Sunday school and for social activities.

Pastor Jacob W. Bittner is completing at 74 years of age the new St. John's Church, Kutztown, and will serve it full time by year's end. Bern Church, the other church in his present parish, will unite with Trinity Church, Leesport, to form a parish.

THE SECTOR PROGRAM has helped Maiden Creek Church, Blandon, to pay 50 per cent more in benevolence by the end of July than in all of last year. Good Shepherd Church, Tuckerton, the other half of the parish served by Conference President Charles H. Ruloff, received a $500 bequest from the estate of Mrs. Sarah Kerns to start a fund for building a new church or buying the interest of the Reformed congregation in the present church building. Mr. and Mrs. George Hassler gave the congregation a lot for a parsonage and a ten-year option on the remainder of the plot for a new church in the Riverview Park section.

Zion Church, of the Spies-Oley parish, Pastor Lawrence R. Tropp, will dedicate an addition to the church Sept. 30.

UNION BONDS were dissolved Sept. 2 when the Lutheran congregation of Plow Church, Pastor Verne E. Snyder, paid the Reformed congregation $5,000 to obtain exclusive ownership of the church property. Present at the presentation of deed and title (*see cut*) were Dr. Roy L. Winters, superintendent of the synod's board of home missions; Attorney M. Alan Hawman; Dr. Paul T. Slinghoff, president of the Reading Evangelical and Reformed Synod; and Pastor Snyder.

ROBESON CHURCH GETS DEED
*A friendly separation at Plowville*
(*Photo: Reading Eagle*)

ST. PAUL'S CHURCH, Fleetwood, Pastor Martin L. Rothenberger, laid the cornerstone for a $250,000 church. Pastor Ruloff was the speaker. Calvary Church, Laureldale, Pastor Mark K. Trexler, laid the cornerstone for a $350,000 church. The Rev. Alton F. Hoffman spoke. Trinity Church, Robesonia, Pastor Elmer L. Leisey, broke ground for a $100,000 parish hall addition.

AN INSTITUTE for the Berks County ministers was held under the auspices of the Lutheran Inner Mission Society of Reading featuring the ministry to the sick in the county hospital. Members of the hospital staff spoke.

Bethany Church, West Reading, Pastor Daniel F. Newhart, will receive $2,000 from the estate of Ralph E. Fink.

A MILLION-DOLLAR ESTATE was left by the late A. Raymond Bard, member of Trinity Church, Reading. Mr. Bard was one of the founders of the Luther League of America, a former member of Muhlenberg College board and of the Board of American Missions. There are $54,000 in bequests and a $300,000 trust fund for 20 years.

Half the residuary estate goes to Trinity Church, Reading, one-fourth to the Board of American Missions, one-eighth to the Reading public library, and the remaining eighth goes to the Reading public museum.

ALSACE CHURCH, Reading, Dr. Lester E. Fetter, pastor, dedicated a $60,000 Sunday school addition on Sept. 9 . . . St. John's Church, Reading, Pastor Gunther J. Stippich, dedicated a $20,000 Sunday school Sept. 23.

## Lay Leadership Needed In Rural Congregations

By ARTHUR W. LAWVER

WILLIAMSPORT—Rural congregations, just as their urban sister churches, have immense and often untapped resources of leadership, delegates to the rural life conference of the Central Pennsylvania Synod were told at Susquehanna University this month.

Development of these resources may well be one of the most important tasks of the country church, speakers agreed. Long-range programs are essential in reaching this goal. Said Pastor E. L. Leisey of the Robesonia parish: "The reason some things happen in some parishes is because they are planned. The reason the same things do not happen in other parishes is because they are not planned. It's as simple as that."

More than 100 laymen and ministers from all synod areas discussed rural church problems at the conference. Dr. Martin L. Tozer, superintendent of the synod's board of home missions and rural church work, directed the program.

Much time was spent on discussions concerning weekday Christian education in rural churches. With the Rev. Arthur E. M. Yeagy, assistant to the synod president, as moderator, workshops dealt with school programs, administrative problems in union churches, and the organization of church groups.

Speakers included Dr. George W. Hoffman of the Pittsburgh University Center, Johnstown; Mrs. H. L. Crist, synod's church women president; Miss Evelyn F. Emig, synod secretary for children's work; Dr. Ralph D. Heim, Gettysburg Seminary; the Rev. Frank W. Klos, Jr., ULC Board of Parish Education; Merwyn C. Fuss, president of the ULC Brotherhood; and John R. Cockran, president of the synod's Luther League.

BRAUNSCHWEIG TO HUGHESVILLE
*The Lindners in new Pennsylvania home*

IT'S A LONG WAY from Braunschweig, Germany, to Hughesville, Pa., but Mr. and Mrs. Frank Lindner and their children, Horst and Karin, have found a friendly home in Hughesville. It was provided by Trinity Church, the Rev. Herman G. Stuempfle, pastor. Mr. Lindner, a refugee, is a cabinet maker and Horst is a telephone technician. Both are employed in Hughesville.

SIXTY YEARS AGO, Pastor W. M. Rearick began his ministry at the Buffalo parish, near West Milton, Pa. Last month the four congregations of the parish gathered in a union service under the leadership of their present pastor, the Rev. Ernest L. Bottiger, to honor Dr. Rearick.

A PENNSYLVANIA DUTCH service was held at Grubb's Church of the Freeburg parish on Sept. 9. The Rev. E. O. Steigerwalt, pastor of First Church, Selinsgrove, Pa., Mr. Harvey Gaugler of the Grubb's church

**PA.: WILLIAMSPORT . . .**

council, and the Rev. John Keener, pastor of the Lime Mountain parish, conducted the service. Dr. Russel Gilbert of Susquehanna University translated the scripture lessons, hymns and prayers and included an original hymn, *"Gott iss mein Freind im Ganse Yaahr."* Choral music was provided by the Freeburg parish. An orchestra under the direction of Frances Pineno, music teacher at Selinsgrove High School, accompanied.

GRACE CHURCH, Point Township, Luther A. Gotwald, Jr., pastor, observed its 60th anniversary on Aug. 25. Conference President Arthur W. Lawver brought greetings . . . Grace Church, Jersey Shore, the Rev. Ralph W. Meckley, pastor, celebrated its 50th anniversary on Sept. 9. Synod President Dwight F. Putman spoke. The congregation expects to use its completed educational plant this winter . . . Trinity Church, Avis, also served by Pastor Meckley, reports the installation of a new heating plant and renovations of the basement, providing nursery and recreation facilities.

The Rev. Paul Bosch was installed as assistant pastor of St. Mark's Church, Williamsport, by Synod Secretary Ralph C. Robinson. Mrs. Rose Troxell, a long-time member of St. Mark's Church and Sunday school teacher for 25 years, received the congregational "Mother of the Year" award. St. Mark's has a new director of religious education in Miss Rhonda Tucker, a Wittenberg College graduate.

Dr. Frances Dysinger, United Lutheran Church Women secretary, has assisted Eden Church, Sunbury, and Holy Trinity Church, Berwick, in adopting the unit plan for the women's organizations.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## Allegheny Conferences Meet For First Sessions After Split

By ROBERT G. SANDER

ALTOONA—The newly formed East and West Allegheny Conferences will hold first meetings this month. East Allegheny Conference will meet in St. James' Church, Huntingdon, on Sept. 27, West Allegheny in St. Paul's Church, Mundy's Corner, on Sept. 28. Formation of the two new conferences came last spring when the Allegheny Conference was divided.

Both conferences will give attention to the evangelism mission which is scheduled for East Allegheny in May and for West

Allegheny in September of next year. They will attempt to resolve constitutional provisions on nomination and election of members to the boards of the Allegheny home in Hollidaysburg and Camp Sequanota in Jennerstown. At present, the boards of both institutions are self-perpetuating, and the conferences may seek more control over their operations.

Both conferences will be asked to give approval to a $450,000 campaign for a home for the aged in Johnstown. The Johnstown home would become a unit of the Allegheny home. The Hollidaysburg home is now debt-free. The Baumer estate and home in Johnstown, which is presently caring for 11 guests and would be the site of the new building, has a small indebtedness. The waiting list for the home is such that a new building seems to offer the only solution.

East Allegheny will study the report of the synod's commission on ecclesiastical order in compliance with a request of the Central Pennsylvania Synod. Delegates will be briefed on the sector project which will be undertaken by the conference in the fall of 1957.

Dr. Harry F. Baughman has been invited to speak at East Allegheny. Dr. George H. Berkheimer will brief West Allegheny delegates on pensions and the ULCA convention.

St. Paul's Church, Mundy's Corner, was dedicated in September. The $140,000 structure represents three years of work by the congregation. The present mission congregation is the result of a merger in 1953 of St. Paul's Church, Jackson Township, and First Finnish Lutheran Church of Nanty-Glo. Dr. R. H. Gerberding, executive secretary of the Board of American Missions, preached at the dedication.

Others taking part included Dr. Martin L. Tozer, Dr. Dwight F. Putman, Dr. F. William Brandt, Dr. George I. Melhorn, Dr. Jacob W. Heikkinen, Dr. Wm. I. Good, Chaplain Charles W. Reider, Robert S. Clippinger, the Rev. Paul J. Keller, and the Rev. Robert G. Sander. Russell R. Kerns is the pastor.


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Devotions and Re-dedication.... 3:00 P.M.
Refreshments ..... 4:00 P.M.

**PA.: ALTOONA . . .**

LUTHERAN CHURCHES of greater Johnstown are again conducting a seven-course leadership school in Zion Church which began Sept. 17. Dean is Dr. George I. Melhorn. The Rev. Andrew J. Rehbogen, pastor of Zion Church, is president of the school association. An enrollment of 100 is anticipated.

REDEDICATION services were held by Mt. Calvary Church, Johnstown, on Sept. 16.


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# Major Church Merger Makes News in Lancaster

By ERNEST J. HOH

LANCASTER—Biggest news in the Lancaster area this month was approval given to the merger of the Evangelical and Reformed Church with the Congregational Christian Churches.

The proposal combining the two denominations into one group called the United Church of Christ was approved by the Congregational Christian Church at a June meeting in Omaha and by the Evangelical and Reformed Church convention in Lancaster two months later. The new church will have over 2,000,000 members.

The project was begun 16 years ago. The present organization of each denomination will continue until the merged church (1957) will present constitution and by-laws for adoption, probably in 1959. Dr. Douglas Horton, dean of Harvard Divinity School, a former secretary of the General Council of Congregational Churches, was speaker at a spiritual convocation. He stressed the long-range effects of the union.

The saying that a prophet is not without honor save in his own city did not hold true in Lancaster where the president of the Evangelical and Reformed Church, Dr. James E. Wagner, former pastor of a Lancaster church, spoke of the message and mission of the church in the world of today. Dr. Wagner said that "if God wants the denominations to come together to form one church, who are we that we should stand in the way of this great achievement?"

OUTSTANDING Lancaster Conference activity this month is the convention of Sunday school teachers and officers at Grace Church on Sept. 19. Three hundred delegates concentrate their attention on the "Effective Teacher." The Board of Parish Education provided excellent materials. One of the new emphases is that of group dynamics. Dr. Lee Gable was scheduled as chief speaker.

## COMING EVANGELISM MISSIONS

| | |
|---|---|
| ept. 30-Oct. 5 | Jersey City, N. J. |
| | Wheeling, W. Va. |
| | Columbia-Leesville, S. C. |
| | Three Rivers, Mich. |
| | Anna, Ill. |
| | Miles, Texas |
| | Spokane, Wash. |

PLANS are being made this month for co-peration of local churches in the financial ampaign of Susquehanna University. Syn-odical stewardship workshops this year cen-er attention on "Christian vocation."

The conference is looking forward to arge participation of its members in the ublic gatherings in connection with the JLC convention in Harrisburg. On Oct. 14 nany churches will have guest preachers rom the convention. Choirs are taking part n the 500-voice chorus to sing at Hershey.

## Pastor Kern to Leave North Wales Church

By WILLIAM C. ROEGER

NORRISTOWN—Members of St. Peter's Church, North Wales, spent a Sunday of mixed emotions. They were rejoicing at the rededication of their remodeled parish house, but were also saying "good-by" to Pastor Charles M. Kern, who had resigned to become director of Christian education at St. John's Church, Allentown.

RESIGNATION of another pastor, H. Joseph Slusser, who had been assistant pastor of the Telford-Indianfield parish, has hastened the date of the division of this parish into two separate parishes. Formerly to be effective June 30, 1957, the date has now been moved up to Oct. 1, 1956.

The Telford congregation, St. Paul's, has purchased the Indianfield congregation's equity in the parsonage, and Little Zion Church, Indianfield, has purchased a lot on which to erect a parsonage for their new pastor.

THE REV. HENRY M. KISTLER of Pennsburg has been elected secretary-treasurer of the North Penn Lutheran Pastoral Association. About half of the pastors of the conference belong to the group.

INSPIRED by the success of their initiative last year, Luther Leagues of Section "A" of the Conference League held their second overnight retreat at Highland Park camp grounds near Sellersville.

With registration kept small, selected leaders met to discuss the theme, "What is Love?" Section Adviser Pastor William A. Davis developed the topic.


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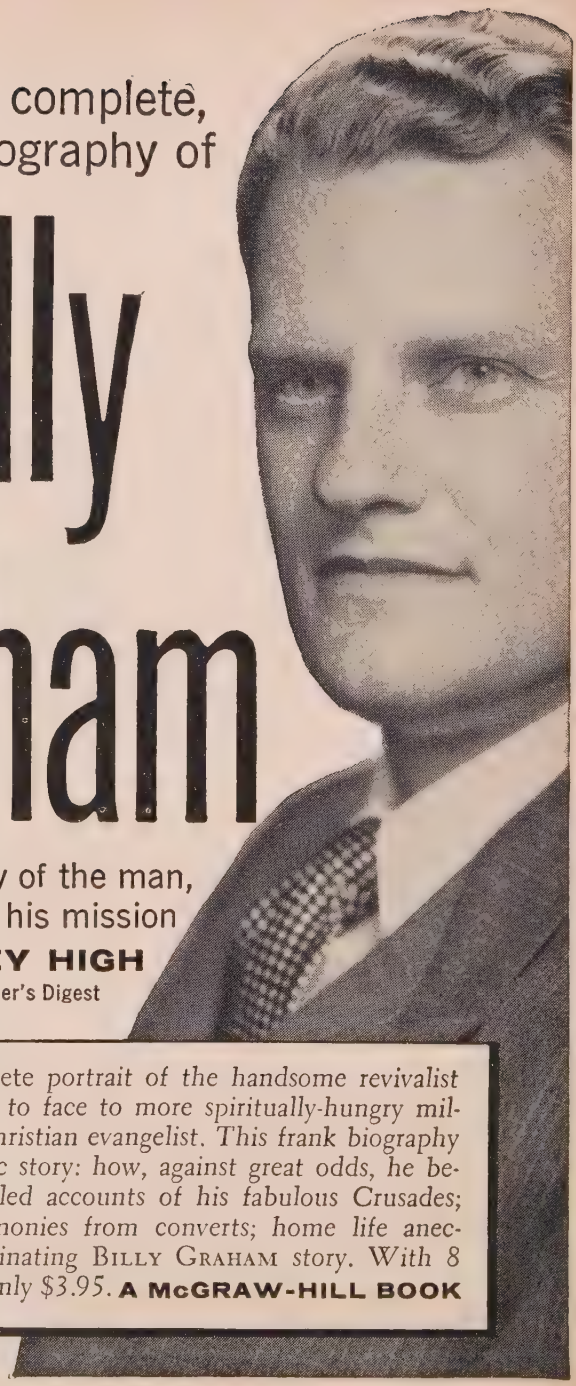

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## SPECIAL SYNOD CONVENTIONS

ept. 26 GEORGIA-ALABAMA. St. John's, Atlanta

ept. 27 SOUTH CAROLINA. St. Paul's Church, Columbia

oth conventions will consider authorization f a $400,000 Newberry College FHA loan or construction of a dormitory and student enter.

## MISSIONARIES

### ARRIVALS

ACON, ESTHER. From Liberia, Aug. 9. 1514 Jackson St., Sioux City, Ia.

ARNHART, ESTHER. From Japan, Aug. 17. 115 Maple St. S.E., Albuquerque, N. M.

EHRHART, RICHARD. From Liberia, Aug. 3. Glenville, Pa.

ELLIS, ANDREW. From Japan, Aug. 17. 4183 Ashland, Detroit 15, Mich.

GREINER, DOROTHEA. From Liberia, Aug. 9. 503 N. Charles St., Lima, Ohio.

HUDDLE, ELIZABETH. From Japan, Aug. 17. c/o Rev. K. Y. Huddle, R. 5, Box 485, Salisbury, N. C.

MILLER, MARJORIE. From Japan, Aug. 17. 24 E. Pottsville St., Penn Grove, Pa.

OTTO, ELSIE R. From Liberia, Aug. 13. 617 N. Wabash St., Wheeling, W. Va.

## DECEASED

THE REV. HERBERT H. MAHL, 47, pastor of St. Paul's Church, Fort Plain, N. Y., died Aug. 29 after an illness of three months.

Born in Amsterdam, N. Y., Pastor Mahl attended Gettysburg College and Seminary and was ordained in 1932. He served the four-church Fort Plain parish for 24 years, was chairman of the New York and New England Synod's committee of rural work. A recipient of the Oberlin award for outstanding services in rural church ministry, Pastor Mahl was a member of the board of directors of the Rural Church Institute, Town and County Division of the New York State Council of Churches, Cornell University.


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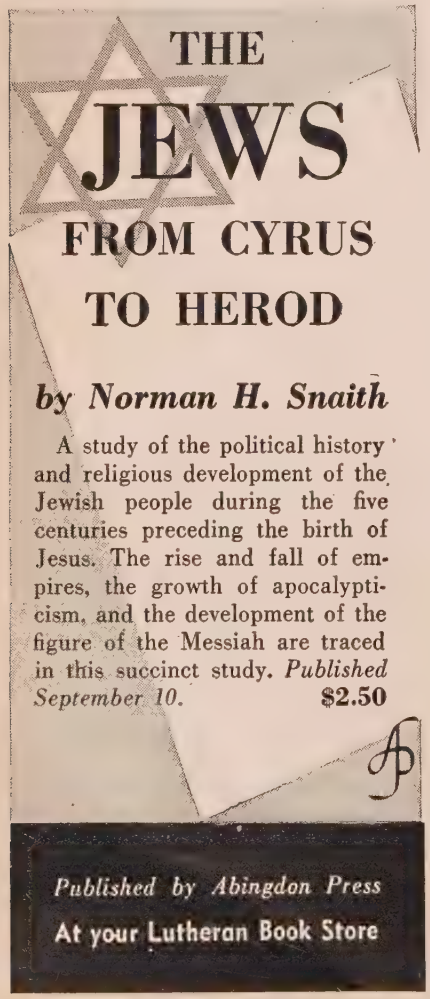
Surviving are his wife, the former Dorothy Werner, and two daughters, Mrs. Benjamin Egerton and Mrs. Eugene Bouck; his parents, Mr. and Mrs. William Mahl; a sister, Mrs. George Walker; and a brother, Clarence Mahl.

The funeral service was conducted Aug. 31 at St. Paul's Church, Fort Plain, by Synod Home Mission Superintendent Eugene C. Kreider, Eastern Conference President Clayton G. Van Deusen, and Pastor Russell B. Greene of Berne, N. Y. Burial was at Rural Cemetery, Troy, N. Y.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MRS. EDNA E. NEASE, nee Grovenstin, 78, died Aug. 20 in Columbia, S. C. She was the widow of Pastor J. W. Nease who served parishes in Plains, Ga.; Lexington, S. C.; and Marlow, Ga. Pastor Nease died in 1910.

Mrs. Nease is survived by four sons, two daughters, and several brothers and sisters. Funeral services were held Aug. 21 at Zion Church, Marlow, by the Rev. B. S. Dashin. Interment was in the church cemetery.

THE REV. HENRY M. PETREA, 89, retired ULC minister, died Aug. 11 at Somerset, Pa.

A graduate of Mt. Pleasant College, North Carolina, and Philadelphia Seminary, he served for 20 years as pastor of the Lavansville-Bakersville charge, and for 15 years as pastor of the Schellsburg parish. He also held pastorates in Breezewood and other rural communities. His entire ministry, from which he retired in 1945, was in Pennsylvania.

The Rev. Petrea is survived by his wife, the former Viola Swartzwelder, and seven children.

The service was held Aug. 13 in Somerset by Pastor I. Hess Wagner of Trinity Church. Interment was made in Husband Cemetery, Somerset.

MISS FLORENCE WELTY, 80, retired ULC missionary, died Aug. 25 at Camarillo, California.

Miss Welty, born on a farm near Lucas, Ohio, was active in the business world before choosing full-time church service as her career. She graduated from Wittenberg College, was trained at the Philadelphia Deaconess Motherhouse and was sent to India where she became principal of a girls' school in Guntur. Ill health forced her to return to America in 1936. An automobile accident in 1946 made her an invalid for the rest of her life.

Funeral services were held at Hollywood Church by Pastor John Steinhaus on Aug. 29. Burial was at Glen Haven, near Burbank, California.

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**CLEARWATER**
ST. PAUL'S, Skycrest Elementary School
Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

**CORAL GABLES**
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

**DAYTONA BEACH**
RESURRECTION, N. Ridgewood at Fairview Ave.
W. K. Hauser, Interim Pastor—Phone CL 2-3992
The Service, 8:30 & 11; Sunday School, 9:45

**FORT LAUDERDALE**
CHRIST, NE. 26th St. at NE. 18th Avenue
Louis G. Golder, S.T.M., Pastor—Phone LO 4-2228
The Service, 8:30 & 11; Sunday School, 9:45

**GAINESVILLE**
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone FR 2-9795
The Service, 9 & 11; Sunday School, 10

**HOLLYWOOD**
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 8:30 & 11; Sunday School, 9:45

**JACKSONVILLE**
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

**JACKSONVILLE**
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

**JACKSONVILLE**
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

**MIAMI**
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 10

**MIAMI**
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

**MIAMI BEACH**
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

**MIAMI SHORES**
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

**NEW SMYRNA BEACH**
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

**ORLANDO-WINTER PARK**
ST. JOHN'S, Killarney School—Phone 5-6522
William C. Schaeffer, D.D., Luther D. Kistler, D.D.
The Service, 10; Church School 10

**PENSACOLA**
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

**RIVIERA BEACH-LAKE PARK**
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

**ST. PETERSBURG**
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

**ST. PETERSBURG**
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 10:15; Sunday School, 9:00

**SARASOTA**
ST. PAUL'S COMMUNITY HOUSE
North Tamiami Trail, near 7th Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

**TAMPA**
GOOD SHEPHERD, 501 S. Dale, Mabry Hwy.
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

**TAMPA**
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

**WEST PALM BEACH**
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

# IN CONCLUSION . . . . . .

ONE OF THE GREAT functions of a news magazine like this is to keep the spotlight of publicity focussed on some of the dark corners of the world. Injustice and wickedness can sometimes flourish under cover of darkness. When the light pierces into their activities, evil people and causes scurry back into their holes. They can rarely win in a fair contest.

To fulfill this function, we often have to write about people and things that are unpleasant. We keep on talking about a Red-dominated government that has jailed a Lutheran bishop on trumped-up charges; about a little Spanish Protestant seminary that has been shut down without cause by the police; about frightened Negro children who are pelted with rocks on their way to school; about chapels in South America set afire by anti-Protestant rioters.

THERE'S NO PATTERN in this crazy-quilt of news except the ancient pattern of conflict between forces of darkness and forces of light. Philosophers have spent a great deal of time trying to figure out why there should be so much evil in the world. In ancient times it was attributed to a devil who went around like a roaring lion, seeking whom he might devour.

Today we recognize that the devil has many more-subtle disguises. Cloven hoofs and a tail would make him too easily recognized. He's more likely to be wearing good clothes and talking in cultured tones. Working alongside the forces of good even in a benevolent society or a civilized nation are the forces of evil. What the one builds up, the other tears down.

The only consistent thing about the forces of evil is their common desire to operate under cover of darkness.

The Hungarians could suppress all news about Bishop Ordass in their own country. When the visit of noted churchmen helped open the door for a spotlight of publicity to shine in, it brought about at least the promise of some remedy for his eight years of travail.

Spain would gladly forget the Madrid Seminary incident. With only a handful of Protestants in Spain—and with their legal status shaky at best—the cobwebs could be spun over the padlocked doors for years, if it weren't for those pesky searchlights from a free press in lands like Germany, England, and the United States.

In the recent riots in a few southern communities that marked attempts to admit Negro children into the same schools as white youngsters, the rioters didn't seem half as mad at the Negroes as they were at reporters and photographers.

NATURALLY THE EMPHASIS in the news is on the unusual. The few who try to turn back the clock or to change it to suit their own selfish desires are often outnumbered by those who sincerely desire the welfare of their fellowmen. But under cover of darkness, a bigoted few can create a reign of terror that creates news. On the other hand, a million good deeds may pass almost unnoticed because they are so much more commonplace than the bad ones.

Some day it may be possible to report only sweetness and light all over the world. When that happens, there won't be any news. And meanwhile, civilization and Christian liberty will have to continue their battle against powerful forces of evil. Any tiny ray added to the light of truth will help them win.

—ALBERT P. STAUDERMAN

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